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LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXXIII.

(Concluded from page 524, of Vol. X.)

Let us now consider the position that the worthy receivers of the sacrament of the Lord's supper are, "not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits." The principle here asserted was intended both to correct an important error, and to inculcate a most important truth. The error opposed is, that monstrously absurd doctrine of the Romish church which is called *transubstantiation*—and of which enough, I apprehend, has already been said. The truth inculcated is, that it is by faith, the worthy receivers of this sacrament are made partakers of the body and blood of Christ, with all his benefits. To this truth I request your very serious attention. Some recurrence of thoughts already suggested, can scarcely be avoided; and on a topick so momentous, a degree of repetition seems rather desirable than objectionable.

Let our first inquiry be, who are the *worthy* receivers of this sacrament? In rebuking the Corinthian church, (1 Cor. xi. 23—34,) for a scandalous profanation of this sacred institution, the apostle Paul twice speaks of eating and drinking *unworthily;** and from this, the terms *worthy* and *unworthy* have come to be applied to communicants; and *worthily* and *unworthily*, to the manner in which they attend on the table of the Lord. The meaning of the apostle in the word *unworthily*, manifestly is, *a manner* UNSUITABLE *to the nature of the ordinance;* which, in the case of the Corinthians, was a grossly profane, carnal, and irreverent manner.

The general truth, therefore, taught by the inspired apostle, is, that all who partake in a manner suited to the nature of the ordinance, partake *worthily;* and that those who partake in any way or manner not suited to the nature of the ordinance, partake *unworthily*. Our English word *worthy*, is generally understood to denote *merit* or *excellence* of a high order, when applied to persons or character; and by thus understanding it, in reference to those who may properly partake of the Lord's supper, many humble Christians fear to approach it. But truly, if *personal merit and desert*, as these timid believers seem to suppose, were the qualifications demanded of those who might lawfully go to the table of the Lord, not one of our fallen race could ever be pre-

* ἀναξίως, in the original.

pared to appear there. Not one could ever affirm with truth, that he had any such excellence of character as to *entitle* him to claim this privilege as a right. Our Lord's parable of the Pharisee and the Publican, who went up to the temple together to pray, was intended to rebuke in the most pointed manner, every plea of personal merit, when a sinner stands as a party with his God; and if any man say that "he hath not sinned, he deceiveth himself, and the truth is not in him."

Deep humility of soul, self-emptiedness, and a simple reliance on the grace of God in Christ Jesus, with an impressive perception of the solemnity of the ordinance, constitute the temper, feeling and views, best suited to all who sit down at the table of the Lord; these therefore, are the qualities which constitute a *worthy* communicant. This point will receive a more particular attention in discussing the next answer of the Catechism.

Let us now consider that it is by faith, that worthy communicants partake of the body and blood of Christ, with all his benefits, in this sacrament. By the body and blood of Christ, figuratively represented in the Lord's supper, we are undoubtedly to understand his whole work of satisfying the justice of God in behalf of his peculiar people, which was consummated, or completed, when his body was broken and his blood shed on the cross of Calvary; together with the privileges and blessings resulting, both in this life and that which is to come, from their Saviour's finished work.

All these rich and inestimable gifts of divine grace, faith receives and applies in the proper celebration of this holy rite. Not that faith is, in itself, more excellent than its sister graces; for an inspired apostle says, on a comparison of faith, hope and charity, that the greatest of these is charity,* or true love to God and man. Neither is faith *separated* from the other Christian graces, either in receiving the sacred emblems of our Saviour's bloody death, or at any other time of its exercise; for evangelical faith always "worketh by love," and is never separated from a measure of hope. But yet it does exclusively belong to the actings of the grace of faith, to appropriate to the soul by which it is exercised, all the ineffable benefits of Christ's redemption exhibited in this precious ordinance; in which inspiration declares that Jesus Christ is evidently set forth, crucified before the eyes of his believing people. Is it then essential to salvation, that Christ Jesus should be seen in the glory of his mediatorial character? Faith is the eye which beholds this glory. Is it indispensable that the infinite value of the atoning sacrifice of Christ, and the perfect satisfaction which it makes to the offended justice of God, should be clearly perceived? This perception is obtained in the exercise of faith. Is it all important that the soul, in view of all its aggravated guilt and misery, should be delivered into the hands of the Saviour—in confidence that his blood will cleanse away its deepest stains, and remove the guilt of all its transgressions, and that his perfect righteousness will be upon it for its complete justification before the tribunal of eternal justice, and for giving it a title to that everlasting life which the King of Zion has merited, and will assuredly confer on all his faithful subjects? It is faith, in lively exercise, that surrenders the soul to Christ; it is faith that confides in the cleansing efficacy of his blood; it is faith that puts on the robe of his righteousness; it is faith that pleads it now, as a full answer to

* Αγαπη in the original.

all the demands of God's holy law; it is faith that looks forward to the eternal crown which the Redeemer will give to every one "that overcometh, when mortality shall be swallowed up of life;" and it is faith which antedates a measure of heavenly peace and joy—drawing them from the Saviour's fulness, into the soul in which its vigorous actings are in operation.

It is in the sacramental supper, in a pre-eminent degree, that faith effects all this for the Christian believer—while it looks through the sensible emblems, to the spiritual blessings they symbolize and assure to every worthy participant. Justly does our Confession of Faith declare, when speaking of this sacrament, that "the body and blood of Christ are as really but spiritually present to the faith of believers in this ordinance, as the elements themselves are to their outward senses."

O my young friends! what blessed visions of faith are those, in which this precious grace creates an ideal presence of the suffering, bleeding, dying, atoning Saviour—When Gethsemane, and Pilate's hall, and the cross, the thorny crown, the nails, the spear, the hill of Calvary, are in present view; when the astounding cry of the coequal Son of the Father, "My God, my God, why hast thou forsaken me," thrills through the ear to the heart; when the joyous voice quickly follows, proclaiming, "it is finished—Father, into thy hands I commend my spirit." Yes, it is here that faith sees the sinner's ransom amply paid; sees every divine attribute meeting, reconciled, illustrated and shining, on the cross—"mercy and truth met together, righteousness and peace kissing each other,"—and seeing all this, flings the believing soul under the droppings of atoning blood, and sees every crimson stain washed away; looks at the finished work of redemption, accepts it as offered, and says in holy ecstasy, *it is mine, mine forever;* and in sacramental emblems, seals it as its own, in the covenant of that God who cannot lie; triumphs in the promise, "I will never fail thee nor forsake thee;" looks forward to a victory over death, the grave, sin and hell; rises on her strongest pinions and enters within the vail; beholds face to face, the once crucified but now reigning Redeemer; prostrates herself at his feet, and begins the pæans of the adoring throng, that shall last while eternity endures.

Well may it be added, that "spiritual nourishment and growth in grace" must be the result of views and exercises such as these. Be assured, my dear youth, the people of God will testify that often, when they have held in their hands and pressed to their quivering lips the consecrated bread and the hallowed cup, their souls have been so refreshed and nourished, and they have felt their spiritual strength so increased and invigorated, that no duty appeared difficult, and no suffering by which their Saviour might be honoured, seemed appalling or unwelcome.

In closing this lecture, let me counsel such of you, my beloved youth, as are at present non-communicants, never to withdraw from the assembly of God's people, during the celebration of this blessed ordinance. Stay and witness its administration. Stay and observe attentively, and meditate closely and solemnly on what you see and hear. Think that the blessings represented in this ordinance are as necessary to you, as to those whom you behold receiving them. Think that without a personal interest by faith in that atoning sacrifice which you now see exhibited in its appointed symbols, you perish inevitably and eternally. Think on the command of the dying Saviour, "do this in remembrance of me." Think on

the ingratitude, as well as the danger, of continuing to disobey this command. Think of your sins, as concerned in the crucifixion of the Lord of life and glory. Think of his love in making an expiation for these sins, in behalf of all who truly repent and believe in him. Let earnest aspirations ascend to the throne of God's mercy, to enable you truly to devote yourselves to him, and cordially to take part with his people, in commemorating your Saviour's dying love; and purpose, in divine strength earnestly implored, to give no peace to yourselves till you belong to the church of God, both visible and invisible—the latter as preparatory to the former.

Again. I counsel such of you as indulge some hope—though it be but a faint and trembling hope—that you have passed from death unto life, not unduly to delay an approach to the table of the Lord. From a rash and hasty approach, I would indeed dissuade you. Do not take some lively impression of divine things, recently received and little examined, as a sufficient preparation for so solemn a transaction, as that of professing yourselves the devoted followers of the Redeemer. Take time enough to put your present excited feelings to the test of some endurance, and of much inquiry and examination. But if investigation, and suitable delay, and much prayer for divine illumination and guidance, result in a prevalent hope that you have chosen that good part which shall not be taken from you, hesitate not, although your hope be mingled with many fears, to turn your back on the world, and bind yourselves to the Lord by sacramental obligations. This decided step will save you at once from a thousand solicitations and temptations to forsake the path of duty, to which you will otherwise be exposed. He who wishes to be safe, should place as many guards around his virtue and fidelity, as lawfully he may; and not keep himself in a situation in which the ease of returning to a dangerous course, will operate as a constant temptation to do it. Besides, the sacraments are means of grace—means by which grace is increased, when any measure of it is possessed. The Lord's supper was intended for those who are weak in faith and babes in Christ, as well as for those whose faith is the most vigorous. Beware of being ashamed of that Saviour who bore so much shame, and scorn, and suffering for you. Remember his own fearful declarations in regard to all such. Disregard the sneers and ridicule of the profligate and profane, and resolutely determine to obey the call —"Come out from among them, and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Finally, I counsel such of you as have already made an open profession of religion by coming to the table of the Lord, to be careful not to dishonour it, by yielding to any of the seductions to which your youth and inexperience will render you peculiarly liable. Treat all your young companions, from whom your profession of religion has, to a certain extent, separated you, with the utmost kindness and courtesy; and by your amiable and winning deportment, endeavour to recommend religion by showing them that it is not that gloomy and forbidding thing which its enemies represent it to be, but that it is the highest grace and ornament of every other excellence. Yet beware of injury to yourselves, even from the practice of this duty. Cautiously guard against giving your countenance to any criminal pleasures, indulgences, and frivolities of the young and the gay, by participating in them yourselves.

Rather bear your testimony against all these things, by showing—more by your conduct than by your words, and yet occasionally by the latter as well as the former—that you cannot in conscience take part, in what you have known by experience to be inconsistent with the love and service of God. Again, I therefore say, beware, that in attempting to win the world to piety, the world does not win you from your Saviour. O endeavour to live much in communion with him! Youth is the season when the affections are the most ardent; and you cannot so well consult both your temporal and eternal happiness, as by giving these ardent affections to your precious Redeemer and to his holy cause. Especially improve every communion season for this purpose. Meet every such season, so far as your circumstances will permit, with all the preparatory exercises that are calculated to render it at once the most impressive and most delightful. Endeavour to derive from every such season a greater depth, as well as a greater flow, to your religious affections; and a firmer, as well as a more lively purpose, to discharge with fidelity every Christian duty. Thus will you be sure to render your profession of religion most satisfactory and comfortable to yourselves, most honourable to your Saviour, most useful to the world, and most conducive to a triumph over death, and a joyful entrance on the rest and the rewards of the faithful followers of the great Captain of salvation. Amen.

CHRISTIAN DUTY IN THE HOUSE OF GOD.

We present to our readers the following discourse, never before published, on a very important topick, not often discussed in detail; and we hope that its appearance in the form of a sermon will not prevent its receiving an attentive and edifying perusal. The series of exercises in publick worship, referred to by the preacher, is that which is usually observed in the Presbyterian church.

Ecclesiastes, Chap. V. Verse 1.

"Keep thy foot when thou goest to the house of God; and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil."

These are the words of Solomon, the wise king of Israel. They form a part of several directions which he gives, in the beginning of this chapter, respecting the publick worship of the Deity. "The house of God," which he mentions in the text, was the temple at Jerusalem; where the solemn sacrifices were offered, and where other religious services were performed, and attended on by the people. By keeping the foot, while they were in this holy place, he no doubt intended to direct them, in a figurative expression, to guard against every wandering of the mind, and all levity of deportment, during the solemnities in which they there engaged. The meaning is, that as by keeping the foot from sliding or moving, the body is held in a posture of safety and firmness, so, by keeping the attention fixed and steadfast in the worship of God, we should preserve our souls from those dangers and injuries, which ever result from indulging to carelessness or dissipation of thought, in such a sacred employment. The term "*fools*," which appears in the passage before us, is used by many of the inspired writers, and especially and abundantly by the author of the text, to designate men of impiety and profanity; intimating that their practices are indicative, not only of guilt, but likewise of the highest degree of folly—or the want of true wisdom and understanding.

Having thus explained whatever in the text can be thought by any to need elucidation, I shall endeavour, in farther discoursing upon it at this time, to show that it is very applicable to the duty and deportment which we should observe, when we attend on the publick worship of God in our Christian assemblies. This, it is presumed, cannot be thought a forced or improper application of the passage. The church of Christ is surely as much the house of God, as the Jewish sanctuary; and the solemnities of Christian worship as worthy as the Mosaick ritual, to command our deepest reverence. Taken in this view, then, let us consider—

I. The reasonableness and importance of the precept.

II. Wherein consists that practice which may be esteemed an obedience to the command; and in what way we may most successfully attempt the cultivation of such a practice: and

III. Make a few observations, showing the detriment which must ensue, from a practice different from that recommended.

First, then, let us consider the reasonableness and importance of the precept contained in the text—"Keep thy foot when thou goest to the house of God." Reflect, my hearers, on the nature of the business in which we engage in our publick acts of religious worship. Think with whom we have then to do. It is with the infinite, the eternal Jehovah; the King of kings, and the Lord of lords: It is with Him whose presence filleth immensity; with whom "the nations are as a drop of the bucket, and are counted as the small dust of the balance: All nations before him are as nothing; and they are counted to him less than nothing and vanity:" It is with Him who is of purer eyes than to behold iniquity, or to look on sin without abhorrence: It is with Him who searcheth all hearts, and understandeth all the imaginations of the thoughts; so that there is not a thought of our heart, or a word on our tongue, but, lo! he knoweth it altogether. This is the Being with whom we have concerns to transact in the house of God. And in what manner do we transact them? Do they refer to Him only in a remote or indirect manner? Are they of the same nature as our ordinary business in the world? Or do we manage them by substitution, or delegation? No: we address ourselves immediately to God: He is one party, and we the other. It is in the most direct manner that we profess to perform his service and to hear his word. Every individual person is here for *himself*, to bring his sacrifice to the divine throne, and to hear for *himself*, what God, the Lord, will say. For these reasons, and these only, the place is called the house of God. It is consecrated to the sole and immediate service of the Deity. And who, and what are they, who thus assemble in the house of God? Are they beings of equal dignity with the Majesty of heaven? Are they even greatly exalted in the scale of existence? Nay, are they free from guilt?—are they perfectly innocent and spotless? With what energy does the very wording of these questions answer them in the negative? Creatures of a day; worms of the dust; a thing of very nought in the comparison, is man in the presence of his Maker. In addition, man is polluted with all moral defilement. He is a transgressor from the womb. He is unworthy to lift up so much as his eyes to heaven; inconceivably unworthy of the privilege which he enjoys in the house of God. Such is the character of every human being who enters his earthly temples.

And what is the nature of that business which is there performed?

Is it an unimportant business? Is it a trivial concern? Is it a matter which it is of little moment whether it be well or ill transacted—whether attention be bestowed upon it or not? Nay, it is a matter important beyond all description or conception. It is a matter in which eternal life or death is involved. It is to glorify the great Creator. It is to render him the homage, honour and praise, which are his due. It is to seek the pardon of sin. It is to obtain his favour. It is to hear his word. It is to learn our duty. It is to secure heaven and avoid hell. Such is the business, and these are the purposes, for which we enter this sacred place. Does the wise man then require an unreasonable thing, when he commands us to keep our whole souls intent on our errand, when we go to the house of God? Certainly not. Here is every circumstance that can give weight and propriety to the command in all its extent. Here is the greatest and best of Beings addressed. Here are the little and unworthy approaching Him. Here is a direct communication with Him. Here are the vastest and most important interests depending. In these circumstances, how loudly does reason proclaim and urge, that the soul should be all attention, all solemnity, all engagedness, all intenseness, all devotion. Never are these dispositions so much and so rightfully demanded as on this occasion. Never does man exhibit so criminal a thoughtlessness, and never is he seen so destitute of reason, as when he refuses them; never does he act so much like a fool as when he trifles with his God. It is the language of infinite propriety that "God is greatly to be feared in the assembly of his saints, and to be had in reverence of all them that are round about him." This consideration, therefore, I have first presented; that it may engage us the more attentively to consider—

II. Wherein consists that practice which may be esteemed an obedience to so reasonable and important a precept; and in what way may we most successfully attempt the cultivation of such a practice.

The first part of this division of our subject, you may observe, has been considerably anticipated. This was unavoidable, and therefore it will be unnecessary to detain you long with an attention to it here. Yet it seems necessary, for the sake of what is afterwards to follow, to give something more than that general and collateral view which has been taken of the duty. Examine then, for a few moments, what it is that this precept of keeping the foot, or preserving the mind from wandering, and having it wholly engaged in the worship of the Deity, must necessarily comprehend. Summarily it is this—that we perform every part of divine service with those views, apprehensions and feelings, and with no other than those, which its nature and intention require. If therefore the various parts of this service be specified, and their true design be considered, the practice in question must be fully understood. Consider then what are these exercises, and what dispositions they require.

Prayer is one. This is an immediate and solemn address to the Supreme Being. Its nature evidently demands that a sense of the divine presence should, in the liveliest manner, possess every soul which engages in it. Without this there can be no prayer. It is the last degree of absurdity, to suppose that we can ask a favour of a being of whom we have no thought or apprehension, when we make the request. Every word, therefore, which is spoken by the lips, without having God before the eye of the mind, is no prayer

in his estimation. It is rather a mockery. Hence the reproof of the Jews—"This people draweth near unto me with their lips, while their heart is far from me." Farther—The nature of this exercise requires that we should not only think of God, but that we should accompany every sentence which is uttered before him, with all the powers of our souls. In *adoration* the mind should contemplate, with real inward awe, with holy and devout affection, the attributes of God. In *confession*, it should actually feel a deep sense of guilt. In *petition*, it should truly and earnestly plead. In *thanksgiving*, it should, in very deed, exercise gratitude. In every sentence, or sentiment of the devotional part of the service, there should be an internal and hearty concurrence of the whole soul. It is this *mental exercise*, and this only, that the heart-searching God regards. Without this, what we utter is a species of fallacy. We say a thing which is not true: Or at least, we appear and profess to do that which we do not perform. He, therefore, whose practice corresponds with the command before us does this—he constantly realizes in prayer that he is speaking to God, and his mind truly and feelingly accompanies his lips in every sentence. As far as this is done, he keepeth his foot;—in whatever degree he comes short of this, to that extent he is deficient. Nor is it necessary, I would hope, to remind you, that each individual, in a place of publick worship, is as much concerned in this, as if he himself were the speaker. He who speaks is no more than the organ, through whom every individual should utter and prefer the sentiments and desires of his own heart. Our part it is, who minister in holy things, to see that we express nothing in which a truly devotional soul cannot join; and wo to us, if we do otherwise. But supposing the matter expressed to be suitable in itself, the wo is transferred to every one who does not make that matter his own.

2. Singing the praises of God, and sentiments of devotion, is another part of our business in his house. The correspondent internal temper and affections of the soul, must accompany these, if we would obey the precept. If our attention be transferred from the meaning to the melody, we make no melody in our hearts, we make none in the ear of God. He who keepeth his foot in this exercise, feels in his heart, every affection which the words express; and the language and the tune are only the vehicle, favourable indeed to the purpose, by which his soul goes out unto God.

3. Reading, speaking and hearing the truths of the sacred oracles, are other exercises in the house of God. He who obeys the command we consider, in regard to these parts of public worship, will receive divine truth as being in reality, not the word of man, but the word of God. He will not contemplate it as a matter of curiosity, which is intended only to amuse the fancy, or even to entertain the understanding. Awful must be the account of that minister of the gospel who composes, or delivers discourses, with this for his principal view. He inverts the Apostle's rule, and preaches himself and not Christ Jesus. And equally awful must be the account of those hearers, who seek for nothing more, or for little more than this, while they attend on the preaching of the word. He whose practice corresponds with the text, will listen to the reading of the Scriptures as to the voice of God. In hearing them, he will realize that the voice of God sounds in his ear. Every thing, of course, will appear important; and every thing will come to his mind clothed with all the

authority of heaven. In the preaching of the word, his great object will be to get real edification. His attention will be engaged to hear what God will speak. He will be absorbed in comparing the doctrines delivered, with the oracles of unerring truth; and where he perceives that they are sanctioned with a "thus saith the Lord," he will submit his whole soul to their authority. Whether instruction, reproof, consolation, encouragement or excitement be the subject, that will be the object which he will seek; that will command his powers; that will be the attainment which he will strive to make. The preacher, the manner and the mode of address, he will consider only as means and instruments; and no otherwise to be regarded, than as they are adapted to the purpose of edification, which if he can obtain, he will be satisfied.

4. A solemn benediction is a part of religious service. It is used by the Apostles in the close of their epistles, and is with propriety made the concluding part of public worship. And he who obeys the wise admonition before us, will not hear it merely as a ceremony. He will not think the service finished, and spend his time while it is uttered, in preparing and adjusting the circumstances of his departure from the house. He will as reverently attend on the benediction as on any other portion of the service. On his part, it will be a short, summary and affectionate prayer, which, in his inmost soul, he will offer for the divine blessing on himself and others.

Such is the practice which an obedience to the precept comprehends. It will, you observe, not leave a wandering or worldly thought to exist in the mind, while we are attending in the house of God. It will bring all to centre on the Deity, and on our duty to him. I say not, my brethren, that this is an attainment which, in fact, is ever perfectly made. But I say it is one at which we should all aim; and one towards which great advances may be made. It is precisely the meaning and spirit of the text, to recommend and enforce the advantage and importance of suffering no obtrusive thought to lead us from our God, while we are immediately and professedly engaged in his worship—Let me then possess your serious attention, while I endeavour to show in what way we may most successfully attempt and cultivate such a practice. And here I mention

1. A deep and habitual sense of the nature and importance of this duty. In vain shall any man endeavour to exclude improper thoughts from his mind, in the solemn acts of religion, who never meditates on the importance of doing so, till he is called to make the attempt. A deep and abiding impression of the nature of that duty which we owe to God, must settle on the spirit, and become a habit of the soul, with him who would keep his foot in the house of God. He must possess and cherish deep feelings of reverence for the Supreme Being—they must be companions and inmates of his mind. Think much of God, my hearers, in your daily walk; and endeavour to act habitually as in his presence, and you will find it less difficult to preserve the imagination from wandering in his immediate service. Especially, make it a point to meditate frequently on the solemnities of public worship. Let it be made a definite object to act in the manner you have heard described. Set yourselves to accomplish it. Need you wonder that you fail, if you do not carefully and earnestly aim at success. Let the attainment of composure and fixedness of thought in the house of God, be a thing on which you set your hearts and form dis-

tinct resolutions. But let it especially be so, for some time shortly before your coming hither. Let your minds dwell upon this duty when you have it in immediate prospect. Revolve it frequently in your thoughts, on the holy day devoted to religious service. As you walk to the house of God, consider whither you are going, and ask yourselves what is your business there? Let it then be present to your recollection, that your errand is to wait on the Lord of hosts; that this is the purpose for which you have come out. Think what composure and attention of mind such a concern demands. Coming with these views and impressions, you will naturally enter into the spirit of the service, and perform it without distraction.

2. Devout and fervent prayer, that you may wait on God in an acceptable manner, is an essential mean to the attainment we contemplate. He who neglects this, will find every other mean ineffectual. We should make it distinctly the subject of our petitions at the throne of grace, whenever we are going to the house of God, that he would meet us there; that he would bless the whole service; that he would deliver us from wandering thoughts; that he would grant us composure of mind, sensibility of the affections, and every needful aid, for serving him with acceptance and reaping benefit to our own souls. It is in answer to prayer that God bestows his gracious help, without which all our endeavours will fail of success.

3. A seasonable attendance in the house of God, is a very useful mean in the cultivation of the temper and practice we consider. He who neglects this—and alas! it is a frequent neglect—will necessarily have to join abruptly in the duty, which is a great hindrance to composure. He will be likely, moreover, to have more or less of a hurry of spirits, from the very circumstances in which his entrance is made; and he will perhaps be the unhappy instrument of unsettling the attention of others. How earnestly is it to be desired, that these considerations had the weight and influence which they deserve? Accidental delays will sometimes detain the greatest lover of order. But every person with whom they are habitual, or even frequent, is undoubtedly and highly criminal. Great—great indeed, is the advantage, to have the mind collected and anticipating the service; that when it begins, the soul, being as it were in unison with the duty, may readily enter into it, and be carried along by it.

4. We should, during the service, avoid every thing which has a natural tendency to catch and carry away the attention. What I refer to here is, all unnecessary moving of the body, or change of attitude; all roving of the eyes, and observation of the appearance of others; and even all unnecessary attentions in the way of civility, to any fellow-worshipper. These observations, I know and acknowledge, must be taken with some qualifications, which every rightly disposed mind will easily make. At the same time, they are important observations, and very extensive in their proper import. He who does not keep his foot, in the literal sense of the phrase, will never do it in that important spiritual sense, which the text intends. The bodily organs and sensations necessarily produce, by their change and exercise, perceptions in the mind; and they must be kept composed, if we desire the mind to continue in a right state.

5. Care should be taken to *watch* against the rovings of the mind, and to recall it when they are perceived. Habit will render this a successful endeavour. The transitions which are made from one part of service to another, should

not be suffered to break our attention, or make it flag. But we should strive to enter into each, with that comprehension of its nature, and attention to its end, which propriety and utility dictate.

6. It will be an important mean, in making the acquisition aimed at, always seriously and attentively to *review* our conduct in the house of God. This, by exhibiting our deficiencies, will place us on our guard in future. Nothing helps our improvement in any thing, more than calling ourselves to an account, and examining wherein we have come short. It makes the failure palpable; it renders it a beacon to us in time to come. Recollection of the exercises which take place in the house of God, is, in every view, a most important employment. Be much in this practice, my hearers. Ask yourselves what advantage did you receive? Were your minds really engaged in the devotional parts? And what can you recollect of the word preached? The prospect of this will naturally engage you to attend and hear with carefulness.

These, then, are the means to be made use of for the acquisition of the important habit I have described. In the use of these we may be said to be "ready to hear." And let me add, that he who justly estimates the value of the attainment, will not think these means irksome; he will not think them too much to be done, that he may serve God acceptably, and with profit to his own soul. This will appear more fully

III. From a few observations showing the detriment which unavoidably ensues from a contrary practice. This, you observe, is pointedly noticed in the text—Offer not "the sacrifice of fools, for they consider not that they do evil." An inattentive mind will certainly subject us to this inspired rebuke. I contemplate three degrees of the folly in question, in all of which there is evil.

1. Say that you are simply inattentive in mind, while every exterior appearance and circumstance is decent and composed. Still, my hearers, there is a great evil; there is a most important omission; nay, there is active criminality. Whoever comes to the house of God, professes to worship him; and not to do it is to deal falsely. In this place, the mind ought to be intent on God; and if it be not, an infinitely inferior object is made his rival; it supplants him in his own sanctuary. Yet how many are there, alas! who think that their very bodily presence in the church, is a very meritorious service; and who thus satisfy their consciences. What, my hearers!—is this the sacrifice that God requires! Is it to present him an offering in which there is no heart! The inspired penman treats this idea very abruptly, in the text. He calls it "the sacrifice of fools." And truly it is a most senseless imagination to act, or think, in this manner; to think that we ever perform God's service, unless the heart be engaged. Of such persons, the text says, "they consider not that they do evil"—that is, they do evil, and do not think of it. This is strictly true. They may not have a positive intention to be criminal, but by their careless inattention, they are actually so: and that in a high degree. They mock the Majesty of heaven, by professing to serve him, when they do not. They refuse him the honour he requires. They treat him with a disrespect and irreverence which they would blush to manifest to a fellow creature. Yet how much—how very much of publick worship is of this description! May God, of his mercy alarm those whose con-

sciences testify against them in this particular, and lead them to a better practice.

2. A still higher degree of this evil is chargeable on those who exhibit any visible levity of conduct in the house of God; though it be not done with a deliberate disrespect to the service. All whispering, smiling, the use of significant gesticulations, moving from one place to another, going out of the church or coming in, without urgent necessity—every thing of this kind, is what I here intend. This is an evil both with respect to God and man. It is a most impious and detestable profanation of his service; and it is a trespass on the feelings of every serious person who beholds it. The party who is guilty of it, is deficient in decency of manners, as well as in piety towards his Maker. Oh that such transgressors would consider the hour, the hastening solemn hour, when they must stand at the bar of that God, whose name and worship they thus openly profane!

3. The highest degree of this evil is exhibited by those who behave irreverently in the worship of God, from a positive dislike to it, and with a design to treat it with contempt. This is folly in every sense of the term. It argues a most awful degree of moral depravity, while it discovers a pitiable weakness of the understanding. I speak this most deliberately, my hearers; and the testimony even of sensible infidels, (for in such a case their testimony is to be admitted,) corroborates the opinion. He who openly treats contemptuously any act of publick worship, shows, by the suffrages of all, a weak mind, as well as a bad heart. "He has not learned—say unbelievers—to respect the prejudices of men. He does not understand mankind—he is foolish to expose himself, without an object.—Ah! and he is most horribly profane, exclaims the Christian. He is an awful instance how a person, forsaken of God, will dishonour his understanding by the vileness of his heart."

Thus have I finished the discussion of this subject. I have endeavoured to make it, as far as I could, *application* throughout.—O, that God may apply it! Would God, it might be the means of correcting any improprieties of an external kind, which may occasionally appear in this place. And O, that it might, in an especial manner, stir us all up to a more serious inward engagedness in this sacred service. Then, by worshipping more devoutly, we should do it more acceptably to God, and more profitably to our own souls. For this let us now most earnestly pray——

MUTATIONS OF THE WORLD.

"As a vesture thou shalt change them, and they shall be changed; but thou art the same, and thy years shall not fail." *Psalm* cii. 26.

A vessel was passing the calm summer seas,
And its streamers were floating and fanned by the breeze,
While the radiance above, the bright waters beneath,
Smil'd a promise of joy and of safety from death;
And it seem'd as it sailed along gallant and free,
A bright spot on the waves of eternity's sea:
Where now has that vessel gone? Sunk in the wave,
And the billows roll over its crew in their grave.

A city once stood in its power and its prime,
Which mock'd at the rude devastations of time,
While its pinnacles high, and its banners unfurl'd,
Seem'd to threaten with slavery half of the world:
Where now is its glory? 'Tis crushed to the ground,
And its mouldering ruins lie fading around;
While the breeze, as it sighs through the moss on the walls,
Where the shout of the free often peal'd through the halls,

Speaks a tale to the soul of long ages gone by—
And a voice whispers thence "Every creature must die."

I thought on the heart once so light and so gay,
With smiles like the beams of a bright summer's day,
Each year as it came brought more bliss than the last,
And the hopes of the future were bright as the past,
Those years of the future are still flowing on,
But where is that cheerful heart?—broken and gone!

Those hopes once so brilliant are hushed in the grave,
Disappointment's chill blights all the fruit that they gave.

I looked on the starry sky, boundless and free,
And it seemed in its vastness an emblem of Thee;
Though clouds may sweep o'er it, and tempests may lower,
They but sully its brightness, and calm for an hour;
While all earthly things vanish, their pride and their fame,
Still Thou art immutable, ever the same!

Miscellaneous.

CHRISTIAN MORALS IMPORTANT IN RURAL LIFE.

ESSAY VIII.

"The king himself is served of the field."

This is the declaration of one who knew from what resources the power and wealth of kings are derived. We might smile, perhaps, to see the Chinese emperor repairing, in the vernal season, to some appointed field, and there handling the plough, and depositing the seed of the future harvest. But the custom evinces the truth of the maxim, that agriculture is of essential service to states. It is recorded of one of the kings of Sicily, that he would lead armies on one day, and on the next reap the harvest, and expertly bind his sheaves.

It is far from our design to enter into any comparative views of agriculture and commerce. There have been rulers who have married their states to the sea, and the cable of commerce has kept many a nation steady, on the agitated ocean of war.* By the channels of commerce, the productions of the Delta, and the riches of the Levant, the gems of Chersonesus, the gums of Arabia, the barks of Quito, and the gold of Peru, find their way to the profoundest dells of Albion. The ruby and dun coloured deer, from distant lands, rove in the parks of her Norman castles; and birds of all dyes and notes warble in the lawns of her woodbine cottages. But we leave with civilians all questions of this kind, and proceed to say, that a peasantry of the right stamp, must constitute a prominent part of the strength of states.

In the organization of states, it is of the utmost importance, whether their peasantry be ignorant or enlightened.

In lady Morgan's France, there is a pleasing account of the civility and courteousness of the French peasantry. But it is of incalculable moment, that the peasantry of our country should be placed under the light of purer religious systems, than those which prevail in that kingdom. The rural population of a country, contribute not a little to its resources, even in times of tranquillity; but in times when national defence is necessary, this population are the right arm of the state. They are capable of being deeply embued with the love of

* See Anderson's learned History of Commerce, and Dr. Young's Merchant.

country;* and when they are so, they endure every hardship and privation, sooner than surrender their freedom. For their altars, as well as their firesides, they have often contended, even to desperation.

Nothing takes stronger hold on the minds of men, than their religious rights. Oceans of blood have been shed, to secure the privilege of worshipping God according to the dictates of conscience. When this privilege is once guaranteed, in the compacts of society, it is not often surrendered without a struggle. History illustrates this truth; it shows that this population have at times, started up from their rural haunts, and repelled, with promptitude and decision, the impious invader. They have, when overcome in former battles, still hung on their upland declivities, or retreated to caves and dens; and moistened with their blood the fastnesses of their mountains.

They who dwell among the luxuries of sequestered life, are not well fitted for the hardships of the field. When entrusted with the confidence of their country, and having their reputation to sustain, they have indeed encountered perils to admiration. But although with them is the *mind* to direct, with them is not the *arm* to execute. This, as we have said, belongs to the peasantry; and hence the importance that this class of society should be enlightened by knowledge and influenced by religion; for nothing is plainer than if the peasantry may be essentially serviceable to communities, they may also be dangerous in the extremes. All power does in fact reside in the people; and it is with them when they choose, to strip kings of their diadems, and noblemen of their stars and coronets. Let the vindictive passions of the peasantry, even in republican states, be once aroused against existing forms and institutions, and they will appear in incensed hordes, pausing at nothing but the attainment of their purpose.* It is not so easy as some suppose, to quell popular tumult, and stand at the confluence of those inundations, which sometimes course furiously over the face of society. But we turn from scenes of insurrection to repeat, that the peasantry of every country are capable of moral cultivation and religious restraints; and that, when well taught, no class of men are more susceptible of romantick national attachments. Such, in fact, are the attachments of the Caledonian peasantry; and when Burns rises to the dignity of the true Scottish peasant, and depicts his religious habits, we feel that—

"From scenes like these old Scotia's grandeur springs."

The "Sabbath," of Grahame, and the "Cotter's Saturday Night," of Burns, are pictures purely Scottish. Their authors did not wander out of their native land, to find materials for their construction.

It would give us inexpressible pleasure, to see the peasantry of the American union displaying the traits of a solid religious character; for a wider difference cannot be imagined than between a vicious and a moral peasantry. Nor in the eye of the true philanthropist, is any sight more pleasant, than a rustick population, conforming itself with enlighted views to the laws of the great Creator. Let our poets, therefore, from time to time, look out upon the character of our rural population; and their exertions may

* See the good yeoman, in Fuller's Holy State.

* See Robert Hall's Sermons on the French Revolution. A pleasing description of the religious habits of the Scottish islanders, may be seen in a late poem, called Arran.

achieve much in elevating them;* and it is surely worthy the attention of legislators, to devise schemes for the promotion of their moral and intellectual character. Raise the tone of morals and intelligence among them, and we shall also practically elevate the standard of polished circles: and it will put scepticism at defiance, when our men of wealth shall be seen girding themselves round, with a tenantry obedient to their Maker's commandments.

But if much may be done by legislators for the benefit of this population, still more may be done by the gospel ministry. Our Saviour did not disdain the kindest offices towards the humble orders of society. The gate of opulence did not allure his footsteps. He was pleased to assume for himself the appearance of a Galilean peasant; and he associated exclusively, for the first thirty years of his abode on earth, with the peasantry of Judea. His faithful servants in every age, have copied his example.

In our recollections of Fenelon, his contests with kings, and with those whose crosiers were powerful as sceptres, are forgotten, whilst we dwell with tears of delight on his acts of condescension to the peasantry of his diocese. This, said they, after his decease—" this was the chair which he occupied. This was the elm under which he read; this was the lawn on which he greeted us; this was the closet in which he prayed; and this was the chamber in which we lost him." Similar acts of kindness to the peasantry of the Isle of Wight, embalm the memory of Legh Richmond, at the present hour. The picturesque scenery of that island has received hues from his pious deeds, sweeter than the blushing pencil of the artist can give. The peasantry of Aston Sandford, too, will long cherish the memory of Scott; and that of Hodnet will not soon forget him, who left its green alleys to carry the light of Christianity to—

" India's coral strand."

Our national independence may be lost. History reads in our hearing its solemn monitions. It tells us of states once free, whose freedom is irrecoverably gone. It tells us of kingdoms whose monarchs, stately even in distress, and whose queens beautiful even in captivity, have served but to grace the triumphal retinue of their conquerors. Had Persia preserved her ancient simplicity, she would never have yielded to the power of Greece. Greece was herself once free. But her soft skies have for ages been suspended over a land of slaves, bondsmen of dejected mien and downcast eye. Had Rome preserved her integrity, as in the days of Cincinnatus and Fabius, her fair heritage would never have been devoured by swarms of northern barbarians. Spain was possessed of martial fire, when she resolved on the expulsion of the Moors; and there was a time when the Swiss peasant climbed the steeps of the Helvetic republic, with the elastic step of the freeman.

But notwithstanding these examples, can there be any necessity that our liberties should ever be lost? Remote from the vortex of European politics, embracing within our own limits adequate resources of self-defence, aspiring to no foreign conquests, with a constitution prescribing rotation in office, and the elective privilege guaranteed to all, we should hope that our independence would be insured as a sacred deposit, by the

* We have a few; Percival, Bryant, Mellen, Tappan, Paulding, Hillhouse, Hill, Brooks, Willis, Sigourney, Neal, Pinkney, and at least one or two hundred versifiers. Irving and Cooper seem averse to rhyme, but their works are a good deal tinged with romance. Perhaps Bishop Berkley's prediction may one day be fulfilled, that the Muses will take refuge in America.

Ruler of nations, so long as our graceful rivers mingle with the sea, or as our peerless mountains run in blue lines, midway between heaven and earth.

To secure a result so desirable, we must multiply the lights of knowledge. Universal education would prove a source of national strength, and therefore its blessings should be secured to all. A university might indeed lift its towers at the seat of the general government, but in the course of time, that university might become the chartered hall of literary noblemen. It is the poor and forlorn who ought to receive the greatest measure—we say not an exclusive measure—of help, from the pecuniary resources of the state. We should especially aid them in acquiring knowledge. The state ought to foster its poorer orders, were it for no other reason than that genius of the highest class has often risen from poverty. Let our peasantry be well educated, and then should our liberties be threatened, some future Wallace, Bruce or Tell, would make a last stand in freedom's defence, with an enlightened soldiery in their rearward. The people, especially in such a nation as ours, are all powerful, either for the protection or overthrow of government; and next to religion, education has the best influence in subduing the cause of popular passions. Religion and education combined, or a thorough and general *religious education*, would render our free institutions imperishable. Nothing could have so benign an influence in assuaging the fury of party spirit, as the blended influence of religion and education. We admit that a measure of party spirit may be useful in a republic, if properly regulated; but if in the lapse of every few years in our national history, that party spirit which should resemble a gentle and fertilizing stream, swells into torrents and is broken into cataracts, it will ultimately sweep away all our cherished and inestimable institutions.

To the Ruler of nations we must look. The Arabs keep their independence by a divine pledge. Their territory extends from Aleppo to the Arabian Sea, and from Egypt to the Persian Gulf. But he who decreed that the descendants of Ishmael "should dwell in the presence of all their brethren," may be considered as saying to all nations, what he said to Israel of old, "I am with you, while ye are with me." Let it be our character as a people, that we reverence the institutions and obey the revealed will of the God of the whole earth, and our happiness and peace will flow like a river, and our country will flourish while the sun and the moon endure—Its prosperity will terminate only with the consummation of all things.

LETTER ON THE APPLICATION OF PROPERTY.

The following letter, it appears, was actually sent from one professing Christian to another. We wish to send it, through the medium of our pages, to every reader whose conscience should say to him, or her—*it applies to me*—We extract it from the Evangelical Magazine.

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My dear Sir,—I have long thought that one of the most important services which one professing Christian can perform to another, is faithfully to point out to him whatever may appear in his habits or conduct at all inconsistent with the Christian character. This is a kind of fidelity which, I fear, is not often to be met with; but if it were more generally exercised, and received in a proper spirit, it

would tend much to remove many of those inconsistencies which we find among professors, and which so often fortify worldly men in the neglect of the gospel, and cause them to speak reproachfully.

You will at once, I dare say, apprehend that this is a preface to my exercising a little of that fidelity which I so much approve. It is; and be assured it is with no feeling but that of the most sincere Christian regard that I express my regret at the observations I have heard made, respecting the limited scale on which you appear to contribute to advance the cause of the gospel, when compared with your well-known ample fortune. Perhaps you say you give privately. If you say so, I do not question it; and if it be in some fair proportion to your means, it is well. But I appeal to yourself, if, in this case, you do not mistake the path of duty. Many do not distinguish between *ostentation* and *publicity* when they quote that text, "Do not give your alms to be seen of men." It is the former, not the latter, our Lord here condemns. We are called to watch over our motives, to see that we do not give alms *in order* to be seen of men. On the other hand, *publicity* in acts of benevolence is inculcated in the precept, "Let your light so shine before men, that they, seeing your good works, may glorify your Father who is in heaven." Now, how are we to glorify God by others seeing our good works, unless they really do see them? An opulent Christian is expressly called to set an example of the way in which property ought to be used for the glory of God. Not that others are not called to do so likewise. But a wealthy Christian stands on vantage ground. In the good providence of God, he has it much more in his power than others, by being able to do things on a larger scale, to show how he considers property as a talent committed to his trust, and which he is called to employ, according to the measure in which it is bestowed, for the glory of the church.

Now I hold that, with every Christian, it ought to be a matter of serious and conscientious inquiry, Am I, as in the sight of God, employing the property he has given me, to the extent to which I ought, in relieving the distresses of others, and in promoting the interests of the Redeemer's kingdom? No one will deny that such a question every Christian ought to put; and the plain rule of Scripture is, to give *as the Lord has prospered us.* There must evidently be a proportion between what we *give* and what we *possess;* and while no express measure of that proportion is mentioned, as the situation of individuals is very various, we should endeavour to discover, from the whole spirit of the gospel, what duty, in our particular circumstances, requires. I should tremble at the thought of being found, on a death-bed, or at the judgment-seat, to have retained any part of that which I ought to have given for the glory of God in the world. Were this kept in view by many who profess the religion of Christ, there would be no complaint of want of funds for promoting, far more extensively than is at present done, the interests of his kingdom.

But where one who professes our orthodox creed, and is even perhaps strenuous in the defence of it, is never seen to contribute, except on a very limited scale (limited for him at least), for purposes of Christian benevolence, there is far more injury done than from the mere want of his pecuniary aid. It creates a prejudice in the minds of men against the very creed he holds. He is apt to be accounted not very sincere in his professed zeal for divine truth,

while that zeal does not more effectually reach his pocket. I have often heard, with regret, those who made no particular profession declare they could not bear to hear such persons speak about religion, while it was manifest it had so little influence on their conduct; as they were plainly as much attached to the world as those who made no such pretensions.

It is but the part of Christian fidelity to say, that I have heard these or similar remarks made in reference to yourself. I have heard them made by those who were connected with you in church-fellowship, and in closer habits of intimacy than I am. I have told such persons what their duty was in such a case. But it is from having reason to fear that what they so readily expressed to others, they had not the honesty to express to yourself, that I have felt it my duty to write you this letter.

I have now performed, my dear sir, what from our long acquaintance I felt to be a duty, though far from a pleasant one. Believing that you and I are travelling together to the judgment-seat of Christ, should it be found, when we appear there, that you had been living in the neglect of an important part of the will of the Judge, and that, though I had reason to fear that this was the case, I had not pointed out to you the evil, I should certainly be found not to have treated you with that fidelity with which it becomes one professing Christian to act towards another; there can at least be no harm in bringing this subject under your notice. If you think I have judged severely, forgive me this wrong. If you knew the sincere Christian regard, and the earnest desire that you may appear at last accepted of God, by which I am influenced in writing you, I am confident you could not be offended at this communication.

In conclusion, I would simply say I invite you to make reprisals. You may find in me as great inconsistencies, in some other things, as I have endeavoured to point out in you. If you do, I will cordially thank you to mention them. Whatever unhallowed feelings might at the moment spring up (feelings to which we are all too subject when any thing is presented to us in the form of reproof), I trust I shall ever consider it the highest favour that you or any one can do me, in the spirit of the gospel to guard me against evils into which, from the deceitfulness of the heart, I am apt to be betrayed.

With the very best wishes for you and yours, and earnestly praying that we may be directed, in our different spheres, in all things to walk so as to please God,

I am, my dear Sir,
Yours, &c.

SPECULATION THE BANE OF PIETY.

In the Evangelical Magazine for October last, there is an excellent paper "On the importance of increased prayer at the present time." We give the following short extract, as exceedingly applicable to the present state of things in the Presbyterian and Congregational churches of the United States.

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Speculation has ever been the bane of piety. It leads to a strife of words, and excludes from our thoughts the truth of Christ. When men plunge from the plain facts of revelation into the airy fields of speculation—leave the simplicity of the gospel for the creations of their own fancy—Satan exults, and Zion mourns. Satan fears the cross of the Saviour, not the speculations of the disciples. The cross is to destroy his empire. Let us, then, arise and

pray; let us pray feeling our sinfulness, relying upon Christ, and entreating his Spirit, in its convincing, converting, sanctifying, edifying, and consoling power. Let us go to his throne, not doubting but he will give us more grace; let us expect that we may receive; let us pray that we may be rendered blessings to the church, the country, and the world.

From the Christian Observer.

DEFINITION OF USEFUL KNOWLEDGE.

Will one of your able correspondents be kind enough to inform a plain simple man what is meant by "useful knowledge?" I used to think that to learn to know and serve God, to fear him, and to keep his commandments, was very useful knowledge; and I was accustomed to consider the bible as containing the most useful knowledge extant; and even your pages I thought not wholly useless, as I often gained a hint from them for reproof, correction, or instruction in righteousness.

But all this, I am told, was my rustick ignorance; that useful knowledge means, to know all about rail roads, and steam engines, and elephants, and hippopotamuses, and other things which in our village no more concern many of us than a sermon preached twenty miles off. I admit that they are very entertaining as a recreation; and that they may also keep a man from the publick house, and enlarge his mind; and in these and other respects be very serviceable; and I would not quarrel with the title of "useful knowledge" applied to such things, if I did not see a disposition among some of my neighbours to suppose that other knowledge must therefore be use*less*—particularly a knowledge of the bible, and every thing that respects the soul and eternity—just as you hear some men speak of "the useful classes," as if no person were of any value in society who does not earn his living by manual labour. But why should not even parsons be reckoned among the useful classes? I am sure our clergyman has been of more use to me and my family, both in body and soul, than if he had taught us the names of all the parrots and monkeys in the Zoölogical Gardens; and that his religious tracts on our shelves, and his broad-sheets with very respectable pictures on our walls, have done more to make us wise, industrious, religious, and happy, than the most useful wood-cuts of the Seven Wonders of the World, and the history and representation of both the giants in Guildhall to boot.

I think, sir, you will see, upon reflection, that deception lurks under such exclusive titles. Why, are not tract and bible societies, "useful knowledge" societies? I can hardly persuade myself that the assumption of such an epithet in relation to things merely temporal, is not meant as an indirect slight to things spiritual and eternal. Had it been said, "secular" knowledge, or "physical," or "scientifick," or "literary" knowledge, it would have been very proper; but to call that knowledge exclusively "useful," which leaves out all that is useful to the soul and beyond the grave, is a perversion of terms which I cannot but think a symptom of the religious scepticism of these our unhappy days. Is it of no use to know how to get to heaven? I am the more anxious to have the subject considered, because some of my neighbours tell me that Mr. Hume, or some other great man, intends to get a system of national education constructed upon the "useful knowledge" principle. Let us, before we begin upon this plan, really understand what useful knowledge

is, especially to those whose time for reading is very limited. The bible says that "the fear of the Lord is wisdom; and to depart from evil is understanding." Might it not be worth inquiring whether this is true?

A RUSTICK CHRISTIAN OBSERVER.

CHARACTERISTICKS OF THE SCOTTISH THEOLOGY.

Under this title, there is a very interesting paper in the Orthodox Presbyterian, for May last. From this paper we take the following extract; which, while it contains a notice of two distinguished worthies in the Scottish church, mixes with the account of Dr. Chalmers some remarks which strike a hard blow—we wish it were a death blow—to theological error, folly, and corruption, in the Presbyterian Church of the United States.

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There was no man more instrumental in bringing *vital* orthodoxy into repute than the late lamented Dr. Andrew Thomson. In debate irresistible, in controversy terrible, in pulpit eloquence clear and persuasive, he stood forth on every occasion as the champion of the church's best and dearest interests. We deny not that he had faults. He himself never concealed them, and they were those of a generous and unsuspecting temper. He never used the stiletto. He was no cowardly assassin, afraid to strike, yet determined on revenge. He always wielded his terrible sword in the open field, and in fair combat. Meanness or subterfuge was to him an utter abomination, hence the vehemence with which he sometimes expressed himself, and the apparent acrimony which pointed his arguments. Though harsh, and frowning, and sarcastic to the enemies of the truth, he could be engaging as a little child to the friends whom he loved, or the companions whom he delighted with the sallies of his wit. There was a nobleness about his whole deportment, which shone alike in his manly gait, and in the strongly marked features of his intellectual countenance. He was a *man every inch*, whether trampling down indignantly the flimsy defences of ingenious sophistry in the apocryphal controversy, or storming the citadel of moderatism in the General Assembly. His sermons and lectures were masterly specimens of the didactic style of preaching. They exhibited luminous and forcible statements of divine truth; every difficulty was met in a spirit of the utmost candour, and few, indeed, could escape untouched from the grasp of his mighty intellect.

We have long thought that this distinguished divine concentrated in himself more of the peculiarities of the Scottish Theology, than any other of his day. He had all the shrewdness and metaphysical acumen of his countrymen, their deep and thorough knowledge of the Scriptures—and to all this was superadded a certain chivalry of character, which made him choose the most arduous station for the sake of encountering the difficulties which belonged to it. The structure of some minds leads them to glory in danger, and to esteem only that victory which is obtained by the most perilous struggle.

Such was Dr. Thomson, whose sudden death, almost in the prime of life, threw a deep and solemn gloom over the crowded city which had so often been the scene of his intellectual prowess. There was reason in the celebrity which he had acquired, and sincerity in the lamentations which were uttered, on his departure into "the rest that remaineth for the people of God." Before his time an unhappy association had grown up between great talent and great cold-

ness and formality in religion. Truth compels us to confess, that some of the most distinguished names in the churches of Scotland sunk their characters as divines in that of philosophers. They seemed more ambitious to acquire the fame of sages of morality than teachers of the Gospel of Christ. Their sermons were chaste and elegant compositions, adorned with all the flowers and graces of rhetoric, but destitute of any vitality or savour of godliness. Similar essays, with similar efforts, might have proceeded from the Lyceum of Plato, or the porch of Aristotle. They had merely this distinctive peculiarity—their motto was a Scripture text, and their audience Christians by name and profession. It is evident how frigid and vain such ministrations must have been to those who were "dead in trespasses and sins." To save souls from the error of their way, requires altogether a different style of preaching.

The eloquence which kindles the soul into enthusiasm as it falls from the academic chair, is but a poor and sorry substitute in the pulpit for the message of peace and reconciliation in Jesus Christ.

Now we know of no man in the Scottish Church, who raised such an arm of might in the battles of the faith, and achieved such splendid triumphs, as Andrew Thomson. He turned the tide in favour of Evangelism in the metropolis of Scotland. We have seen him, in the Assembly, surrounded by his brethren in the ministry, who heard with breathless attention the words which fell from his lips, and as his eye flashed fire, and his whole frame quivered with emotion, and his voice rose stormy and clear amid those venerable Scots, in the same sphere of action where, in days of persecution and bloody strife, Knox thundered forth his anathemas against the superstition and sins of the people, and we have then thought that no other more fitting representative could be found of him whose epitaph it was—"He never feared the face of man." And now when the narrow house holds that frame which so recently we have seen instinct with vigour, and active in all the duties of a true Christian patriot, we would say with the psalmist, "Help, Lord, for the godly man ceaseth, and the faithful fail among the children of men."

It is an invidious task to mention the living. The dead, in all their sacredness, are yet public property, in so far as they have *lived* public men; but when we speak of the living, there is danger either of unjust censure or undue panegyric. But in noticing the salutary reform which has been lately commenced in the Scottish Kirk, around which some of our dearest recollections are entwined, it would be a worse than prudish modesty to pass by the name of Dr. Chalmers, who now presides over near 200 theological students in the University of Edinburgh.

The very mention of some great men is sufficient to excite attention. Their name is their eulogium, and a watchword of spirit-stirring power. Who does not feel within him, at the name of Chalmers, a thrilling admiration, excited as much by that spirit of meek and gentle holiness which adorns his character, as by his gorgeous eloquence and transcendent genius. He consecrates both philosophy and poetry at the shrine of religion. The one when he vindicates theology as the "Queen of the sciences," and the other when he collects from the treasures of his imagination flowers of paradise, wherewith to deck and beautify the garden of the Lord. Providence has now placed Dr. Chalmers at the fountain-head of theology in his native land.

He has the future ministry of the Church of Scotland under his guardianship; and without either fear or flattery, we hesitate not to affirm, that its rising clergy will become "scribes well instructed in the mysteries of the kingdom." One of the most useful lessons taught by this minister in Israel is, to subordinate all our reasonings to the facts and findings of Scripture. This he contends is true philosophy; for with our glimmering of knowledge, to attempt to fathom the counsels and secrets of eternity, would be a species of profane madness. Christians know, from sad experience, that their most difficult lesson is humility. The pride of human reason urges them to speculate, and the cant so common in the present day about freedom of inquiry in religion, would lure them, step by step, into the paths of the destroyer. No mental quality is so invaluable as a sober and sound judgment; it preserves us alike from being carried about by every wind of doctrine, and from running into the forlorn depths of impious speculation. We can testify, from experience, that the course of divinity now taught in the University of Edinburgh, is calculated to impress the mind with a devout reverence for Scripture, as "all given by inspiration of God, and profitable for doctrine, for reproof, for correction and instruction in righteousness." We know not a more magnificent spectacle in this degraded world, than the man of lofty science, learning, even as a little child, in the service of his Lord, and submitting the dogmas of his philosophy to the doctrines of the Gospel. It may surely put to the blush those puny theologians who wrangle about a word, or write treatises on a particle, or spend whole months in flimsy, neological speculations, and yet scout all that is worth keeping in the Bible, its scheme of atonement through the blood and righteousness of our incarnate God, that in Chalmers, the Plato of pulpit eloquence, (to use his own expressive words, as applied to Sir I. Newton,) "the highest science is united with the deepest sacredness." It is impossible to calculate the precise effects which his prelections shall produce on the rising ministry of Scotland; but of this we are certain, that dark must be the understanding, and perverted the moral affections of that individual who could listen to the powerful argumentations of this great professor on the side of orthodoxy, without imbibing, at least, some portion of the "sal evangelicum," which is so profusely scattered over all his theological preparations.

Thomson and Chalmers together, presented a front which error and sophistry could never penetrate. One has already fallen in the combat, a good soldier of the cross. May the other long be spared to shed a glory on that church, of which he is the brightest living ornament; and to lead successive generations of Scotland's Ministers to the fountains of living water.

The present day is distinguished for rash and adventurous speculations in religion. But while mists and clouds have settled on some of the lesser mountains, the Andes of theology, still display their summits in the skies. And in the midst of that temporary dimness and darkness which have obscured some lesser lights, it is refreshing to behold the great luminaries of the church continuing to shine with unclouded splendour. The present storms and dissentions will purify the religious atmosphere, and restore the sanctuary to its primitive healthiness. The Lord hath scattered some of the cedars of Lebanon, but the stateliest are yet untouched in all their luxuriance.

INTERESTING TRAIN OF INCIDENTS.

The following account is given by the Rev. Legh Richmond, as having been related by a minister in a meeting of the British and Foreign Bible Society.

A drunkard was one day staggering in drink on the brink of the sea. His little son by him, three years of age, being very hungry, solicited him for something to eat. The miserable father, conscious of his poverty, and of the criminal cause of it, in a kind of rage, occasioned by his intemperance and despair, hurled the little innocent into the sea, and made off with himself. The poor little sufferer, finding a floating plank by his side on the water, clung to it. The wind soon wafted him and the plank into the sea.

A British man-of-war, passing by, discovered the plank and child; and a sailor, at the risk of his own life, plunged into the sea, and brought him on board. He could inform them little more than that his name was Jack. They gave him the name of poor Jack. He grew up on board that man-of-war, behaved well, and gained the love of all the officers and men. He became an officer of the sick and wounded department. During an action of the late war, an aged man came under his care, nearly in a dying state. He was all attention to the suffering stranger, but could not save his life.

The aged stranger was dying, and thus addressed this kind young officer: "For the great attention you have shown me, I give you this only treasure that I am possessed of—(presenting him with a bible, bearing the stamp of the British and Foreign Bible Society.) It was given me by a lady; has been the means of my conversion; and has been a great comfort to me. Read it, and it will lead you in the way you should go." He went on to confess the wickedness and profligacy of his life before the reception of his bible; and, among other enormities, how he once cast a little son, three years old, into the sea, because he cried to him for needed food!

The young officer inquired of him the time and place, and found here was his own history. Reader, judge if you can, of his feeling, to recognise in the dying old man, his father dying a penitent under his care! And, judge of the feelings of the dying penitent, to find that the same young stranger was his son—the very son whom he had plunged into the sea; and had no idea but that he had immediately perished! A description of their mutual feelings will not be attempted. The old man soon expired in the arms of his son. The latter left the service, and became a pious preacher of the gospel. On closing this story, the minister in the meeting of the Bible Society, bowed to the chairman, and said, "*Sir, I am poor Jack.*"

INTERESTING LETTER FROM THE REV. THOMAS BARR.

We extract the following letter from the *Presbyterian*, of the 9th inst. We are aware that that publication, and the Christian Advocate go to a considerable number of the same individuals. But we must preserve this letter in our pages; and duplicate copies will injure no one. Paternal feeling has given to some sentences of this letter a touching pathos. But we are sure the respected author is far more desirous to promote foreign missions, in our beloved church, than to enlist sympathy for himself. The cause he advocates is one that we have been pleading, almost alone, for years past; and we cannot consent to lose, to any extent whatever, the

aid of such a coadjutor. If appeals like this fail to rouse the Presbyterian church to united and vigorous action in behalf of foreign missions of her own choice and sending, we shall fear that the lethargy of death is upon her.

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Letter from the Rev. Thomas Barr, to one of the Professors in the Theological Seminary at Princeton.

Monroe, Butler Co. Ohio, Nov. 22, 1832.

Rev. and dear Sir,—Your very affectionate and Christian communication, forwarded in September, by my dear son, was received, and in some measure appreciated at that time; but much more so, since his removal in so sudden a manner, and at so eventful a moment. It has been, and is a severe trial to my feelings, and my faith. Mourn I must; murmur or repine, I think I do not. At least I pray and guard against so doing. *It is the Lord:* and he doeth all things well, in this case, as in every other act of his most righteous government. This I believe, and cry "Lord, help thou mine unbelief!"

By the short interviews enjoyed with my son, just on the eve of departure, (for Africa, as was then thought,) and the opportunity then afforded of knowing more of his spirit of piety and acquirements, he had become more endeared to my heart; and I parted with him, in the fulness of hope and expectation, that if the Lord should spare his life, "he would become (to adopt a sentence from your letter) eminent in the missionary field." While I have the consolation arising from a well founded trust, that though absent from the body he is now present with the Lord, whom he loved and served; I also indulge the animating hope, that God will overrule his death, to a greater advancement of *that missionary enterprise* to which he was so ardently devoted, than even an ordinary life of successful labour might or could have effected. To my own heart, that mission now seems to be doubly consecrated; and my prayers flow more frequently for its success, than before this mournful event. And will not this be the case with all who knew, and took an interest in its commencement? Will it not be that many others, who shall come to the more distinct knowledge of the same, by the circumstance of his death on the very eve of embarking, will feel an interest in this cause, beyond all that they felt or manifested formerly? Especially, do I hope and pray that this may be the result, to a great extent, throughout the Presbyterian church, now first commencing, in her own distinctive character, a mission to the heathen of foreign lands. And, highly revered friend, will you not use your influence in the Presbyterian church, to arouse them by this event, to prayerful exertion in behalf of the enterprise? Hitherto, to a great extent, as to individual members, the work of sending the gospel to the heathen, has been overlooked, or but partially regarded. And it has long been my opinion, that *until the Presbyterian church, in her own name and character, engaged in the work of missions, a general interest among her members could never* (humanly speaking) *be excited.* The present juncture, it strikes my mind, is favourable, if seized and managed aright, for awakening a deep and lasting interest in the work of missions, in many within the Presbyterian church, as well as other Christians.

There has been too great a dread of mere sectarianism, among many of influence in the church, for her good, and that of the general cause. So I think, with all due deference to the opinions of others. If the Presbyterian corps, in the army of the Lord of hosts, is ever to give

that aid in the contest for the conquest of this world to its rightful Owner, which their numbers and means would seem to render them capable of giving, they must be kept together, disciplined and drilled in their own peculiar manner, and marching under their own standard. I feel much on this subject; not out of envy or jealousy lest other denominations should do too much in this good cause. No, far from this, I have rejoiced, and do still rejoice in what the Lord of the harvest is doing by the instrumentality of any of them, and all of them; and in this cause, I say to them, "God speed!" But I think it both the sin and the shame of the Presbyterian church, that, as such, she has been lagging behind, while many of her sons, instead of inciting her to this glorious enterprise, have deserted her, and gone into other corps of the Lord's army; leaving her naked and bare, so to speak, of any part of the glory of sharing in the triumphs of this cause, as a consolidated host. My *beloved Joseph* and I often interchanged thoughts on this subject. He had his fears that I had too much sectarianism in my views; and I mine, that he was not sufficiently aware how important a due measure of the *esprit du corps* is, in carrying on a good cause. He forgave what he thought a little erroneous in me; I did the same towards him. Yet I urged him to keep his eye upon the subject, before the W. F. M. S. of the Pittsburg Synod was formed, hoping that by the time his course of studies should be completed, a door might be opened for his entrance into the missionary field, as a messenger of the Presbyterian church. The Lord granted me this thing also; and while I feel individually rebuked, by the stroke of God's hand, in his early removal, I still desire to trust and hope, that one end I had in view, in desiring my son to be a missionary of the Presbyterian church, will be answered, viz. a greater and more united effort by this denomination than heretofore, in the missionary work.

I received, this week, a very interesting letter from Mr. and Mrs. Gordon, at whose house Joseph deceased. The details were given which a parent in such circumstances would like to know, mingled with those Christian sympathies and consolations which tend to calm and soothe the afflicted mind. I have reason to hope that my dear child left a sweet savour of godliness behind him, in most places where he has been.

I was somewhat strikingly affected at the *first* perusal of your letter. The solemn, admonitory consolations you presented, seemed then such as I supposed you would have written, had you been giving me an account of his death. Since that event (oh how soon after!) I have thought that your consoling sympathies, with the testimony you were pleased to give of his character, conduct, and worth, in your estimation, were something like *anointing him before hand for his burial.* I was not worthy of him, and the Lord hath chastened me sore by his removal. I beseech you to remember me in your prayers, that I may not only be supported under this affliction, but that I may be so exercised thereby, as in due time to receive the fruit in peace, and in righteousness. May the Lord reward you for the respect and kindness you have shown "to the dead, and to me." With sentiments of affection and respect,

Yours in the Lord,

THOMAS BARR.

Review.

The following paper has been sent to us as a review, by a correspondent, and we insert it in this department of our work; although it is scarcely more than an abridgment of the memoir which accompanies the edition of Leighton's works, lately published. We shall add a few remarks at the close.

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THE WHOLE WORKS OF ROBERT LEIGHTON, D. D., *Archbishop of Glasgow. To which is prefixed a Life of the Author, by the Rev. John N. Pearson, M. A., of Trinity College, Cambridge. In 2 vols. 8vo. London:* 1828.

From the copious memoir which is before us, we propose to select such incidents as shall acquaint our readers with the history and character of one who was perhaps the brightest ornament of the age in which he lived. ROBERT LEIGHTON was born in 1611, probably at Edinburgh, where his father, Dr. Alexander Leighton, was for some time Professor of Moral Philosophy. Respecting his early life, there is little to record. It was marked with seriousness, and an almost total exemption from the follies and vices of that period. After having passed through the University with singular diligence in study, and irreproachable conduct, he spent several years in foreign travel. Of the utility of this he entertained a high opinion; remarking while advising his nephew to a similar course, that "there is a very peculiar advantage in travel, not to be understood but by the trial of it; and that for himself, he nowise repented the time he had spent in that way."

At what period he dated the renewing influences of the Holy Spirit on his soul, we are not informed. He did not enter on the work of the ministry, until he was thirty years old, believing that "some men preach too soon;" a belief which, without any danger of error, we think may be entertained at the present day. He was ordained on the 16th of December, 1641, and took charge of a retired parish in Midlothian. The manner in which he discharged the duties of his office may be learned from the fact, that Burnet's beautiful discourse on the "Pastoral Care," was correctly copied from the lively pattern exhibited by Leighton.

It will be recollected that this was a period of excitement, when most ministers spent more time in descanting on the covenant, than in preaching the prominent and essential truths of the gospel. This fault Leighton cautiously avoided, and continued sedulously to watch for souls, seldom leaving his parish to attend the frequent meetings of the Presbytery. By this means he gave offence to some of his more zealous brethren, who caused him to be publickly reprimanded in the synod, for "not preaching up the times." "Who," he asked, "does preach up the times?" It was answered that all the brethren did it, except himself. "Then," he rejoined, "if all of you preach up the *times*, you may surely allow one poor brother to preach up Jesus Christ and eternity." The following fact shows that his neglect of politicks was the result of principle, and not of timidity of disposition. In 1648, he felt himself bound to set his flock an example of loyalty, by acceding to the engagement for the king; though he clearly foresaw that such a step would be attended with peril. He was delivered from the trouble which

would have befallen him in consequence of the failure of the enterprises to which the engagement gave birth, by the interposition of a powerful friend, and by the acknowledged sanctity of his character.

About this time, he seems to have inclined towards episcopacy; as we find him in correspondence with several of the episcopal clergy, especially with the father of bishop Burnet. The conclusion at which he arrived on this subject, was, that "no particular mode of ecclesiastical polity was a point of sufficient moment to occasion a schism; yet he regarded the episcopal mode as the best adapted to the edification of the church universal." He at length withdrew himself wholly from the meetings of the Presbyterian judicatories, and finally relinquished his charge in 1651.

Soon after this, he was chosen principal of the University of Edinburgh; "a situation which he was induced to accept, as it was totally unconnected with the church as a body politick." It was hardly possible, that at such a period of civil dissention, his election should be unanimous, yet such was the homage paid to his uncommon merit, that it encountered no direct opposition.

One of his earliest acts, in his new situation, was to revive the obsolete practice of reading Latin lectures on theological subjects in the publick hall. These, we are informed, were heard by large audiences with *great delight;* we presume they would have been heard with equal intelligence had they been in English, a language into which, happily for the present generation, they have since been translated.

That he was not destitute of talents for efficient action, appears from his promptly removing from the neighbourhood of the college all incitements to dissipation, and increasing the revenues of the institution by a personal application to the Protector at London. Perceiving that many students were deficient in the elementary branches of education, he exerted himself to promote the establishment of grammar schools in the several Presbyteries, with proper endowments, and the compilation of suitable elementary treatises. He continued to discharge his duties as Principal of the University, with great reputation, for ten years, when he resigned, in consequence of his acceptance of the episcopal office.

Charles II., as destitute of gratitude as of every other virtue, resolved to force episcopacy on those Covenanters who had lavished their blood in his behalf. The means by which he attempted to accomplish this object, were as impolitick, as the object was unjust. The commission was given to the *Earl of Middleton*, "a man of base origin, and baser manners, —obstinate, cholerick, licentious, and cruel." His coadjutor was *James Sharp*, whose vile character and tragical end, are well known. Sharp secured to himself the primacy through the favour of Lord Clarendon; and hence the appointments to the inferior sees were principally made by him; and as Burnet remarks, and as facts abundantly prove, the individuals selected, were, with the exception of Leighton, as bad as could well have been found. Leighton's appointment seems to have been owing to his relative, *Sir Ellis Leighton*, an intriguing, ambitious man, who thought that a mitre in his family would lead to its aggrandizement, and so contrived to get his nephew recommended to the king. Leighton was at first unwilling to accept, and was finally induced to do so only by a peremptory order of the court "to accept, unless in his conscience he considered the episcopal office unlawful." His acceptance was at-

tributed to mercenary motives by some of his former friends, but there can be no doubt of his honest attachment to moderate episcopacy, and of his sincere desire "to serve the church in the best manner he was able." At this time he entertained a confident expectation of effecting a union between the Episcopalians and Presbyterians, on the ground of mutual concession. This fact shows his freedom from the party spirit of the times; and also, how little he knew of the tenacity with which religious opinions are held, when they have been hallowed, as it were, by persecution.

There is one part of Leighton's conduct in this affair, which is open to just exception. It was his receiving the orders, first of deacon, and then of priest, from English bishops, previously to his consecration. It was required by the Bishop of London, on the ground of the invalidity of his Presbyterian ordination. Leighton denied the soundness of this objection, yet "being little scrupulous about the circumstantials of ecclesiastical polity," he yielded; not reflecting on the impression which this compliance would produce. The view he took of the ceremony imposed upon him was, that "the reordaining of a priest ordained in another church, imported nothing more than that they received him into orders according to their own rules; and did not infer the annulling the orders he had formerly received." He should have foreseen that others would not put the same construction on it. But those possessed of the honesty of Leighton, are seldom suspicious of misconstruction on the part of others.

Leighton, at his own request, was appointed to the inconsiderable see of Dunblane, in Perthshire. He was anxious to proceed immediately to healing the disorders of the church, by uniting the parties which divided it; and by removing whatever was opposed to the progress of true piety. But he found no assistants among his colleagues. They were intent only on establishing a hierarchy. Instead of adopting the conciliatory plan for union, proposed by Leighton, an act for the abolishment of Presbyterian judicatories was passed before they left London; which was immediately followed by an act asserting the king's supremacy, reinstating the bishops in their parliamentary privileges and civil dignities; in short, establishing prelacy of the highest kind.

This mode of procedure, together with a more intimate acquaintance with their characters, on the part of Leighton, so discouraged him, that he remarked to Burnet, that "in the whole progress of this affair, there appeared such cross characters of an angry Providence, that how fully soever he was satisfied in his own mind, as to episcopacy itself, yet it seemed that God was against them; that *they* were not like to be the men that should build up his church; so that the struggling about it seemed to him like a fighting against God."

When the bishops were invited to take their seats in Parliament, Leighton alone declined. It was his resolution from the beginning, never to mix in Parliament, unless some matter affecting the interests of religion was in agitation. Accordingly, his first appearance there, was on the question respecting the oath of supremacy. As the oath was worded, it required nothing but what the covenanters were willing to admit; viz. that the king should be recognised as the civil head of the church, as well as the state. The phraseology was no doubt intentionally made equivocal, for the purpose of bringing some of the covenanters under the penalties of disloyal-

ty. When some of them required a qualification of it, it was refused. Leighton advocated their cause, acknowledged that the oath was susceptible of a bad interpretation, and insisted that something should be done to guard against it.

Leighton discharged the duties of his episcopate in the manner which his uniform piety and moderation would lead us to expect. "He was constantly passing from parish to parish, catechising, preaching, and correcting disorders, especially among the clergy; knowing that spirituality would never abound among the people, until the pulpits were filled with holy men." The following letter, to the heritors* of the parish of Stratton, illustrates his manner of proceeding in filling the vacant benefices.

Worthy Gentlemen and Friends—

"Being informed that it is my duty to present a person fit for the charge of the ministry now vacant with you, I have thought of one, whose integrity and piety I am so fully persuaded of, that I dare confidently to recommend him to you, as one who, if the hand of God do bind that work upon him amongst you, is likely, through the blessing of the same hand, to be very serviceable to the building up of your souls heavenward; but is as far from suffering himself to be obtruded, as I am from obtruding any upon you: so that unless you invite him to preach, and, after hearing him, declare your consent and desire towards his embracing of the call, you may be secure from the trouble of hearing any further concerning him, either from himself or me; and if you please to let me know your mind, your reasonable satisfaction shall be to my utmost power endeavoured, by your affectionate friend

and humble servant,

R. Leighton.

He recommended to his clergy, a plain and practical mode of preaching, adapted to "the character of the audience, which is made up, for the most part, of illiterate persons." After hearing a plain homely sermon, he expressed the highest satisfaction; "for the good man," said he, in reference to the preacher, "seems in earnest to catch souls."

It appears that he took no prominent part in the settlement of the church in the early part of his episcopate, hoping that the result of his pacific efforts might induce the other bishops to follow his example. But he soon found that his hopes were vain; and seeing them totally destitute of the Christian graces, he designated them in scriptural language, "empty vines, bringing forth fruit only to themselves." "I have met," he would say, "with many cunning plotters, but with few truly honest and skilful undertakers. Many have I seen who were wise and great as to this world, but of such as are willing to be weak that others may be strong, and whose only aim it is to promote the prosperity of Zion, have I not found one in ten thousand." Thus discouraged, he resolved to lay down his charge, "which he had taken up not as a dignity, but as a cross and burden." He first resolved to lay before the king a faithful picture of the state of things in Scotland. He accordingly went up to London, and in an interview with the monarch, "he declared that the severities practised upon objectors to the new establishment, were such as his conscience could not justify, even for the sake of planting Christianity in a heathen land: and much less could he agree to them for an end comparatively so insignificant, as that of substituting one form of ecclesiastical government for another. He therefore sought permission to resign his bishoprick, lest by retaining it, he should seem a party to violences, at which his principles and feelings revolted." The king professed to disapprove of the conduct of Sharp, and pledged himself to stop the application of the secular sword; but would not permit Leighton to vacate his see.

* The heritors of a parish are the owners of the real property within it.

He therefore returned to Scotland, and laboured to promote those pacifick measures which the king had engaged to sanction.

In 1669, the Assertory Act, an act greatly increasing the royal prerogative, was laid before the parliament of Scotland. It asserted that "all things relating to the external government of the church belonged to the crown, and that all things relating to ecclesiastical meetings, matters and persons, were to be ordered according to such directions as the king should send to his privy council." *Lord Tweedale*, and the other moderate men, were less opposed to this measure, as they thought it was designed to remove the impediments out of the way of the pacifick measures the king had entered on; as it would supersede the tedious formalities and contentious proceedings of parliament. Leighton did not give it his suffrage till after stating many objections, and causing several modifications. When it came out with the royal sanction, it was found that a number of clauses had been added, and that the modifications he had caused, were omitted. The conduct of Leighton in voting for this act was severely censured, and even he, "to the end of his days, reflected on this affair with self-reproach, and bitterly regretted that his judgment should have slumbered on such an occasion."

The first exercise of the royal prerogative, was the removal of Archbishop Burnet from Glasgow, "in which he had earned but a sorry reputation for episcopal virtues," and the offer of the place to Leighton. At first he was unwilling to accept it, but when he saw, that by increasing his influence, it might enable him to accomplish the object of his heart, the union of parties, he finally consented, and received in consequence a summons to court. There he made known the state of affairs, and represented the "great advantages which would accrue to his majesty's governments, if the people of Scotland could be brought to a better temper." His plain sound sense and honesty seem to have made an impression on the king, who acceded to the propositions he presented, and caused a paper of instructions to be drawn up and transmitted to the minister, together with an order to obtain the enactment of corresponding laws. Leighton's next effort was to create such a spirit in his diocese, as should favour his conciliatory operations. For this purpose he held a synod of his clergy, but they "were loud in their complaints of desertion and ill usage, and craved immediate redress. This appeal was answered with promises of compelling the people to attend church, and inflicting fines and punishments on the contumacious." "Leighton," says Burnet in his History, "in a sermon he preached to them, and in several discourses both in public and in private, exhorted them to look up more to God; to consider themselves as the ministers of the cross of Christ; and to bear the contempt and ill usage they met with, as a cross laid on them for the exercise of their faith and patience; to lay aside all appetite of revenge; to humble themselves before God; to have many days of secret fasting and prayer; and to meet often together that they might quicken and assist one another in those holy exercises; and then they might expect blessings from heaven upon their labours." He also visited the most influential Presbyterian ministers, and endeavoured to win them over by gentleness and argument; informing them of the propositions which would soon be laid before them in a regular form, and entreating them to use their influence in "uniting all parties in the bonds of amicable forbearance at least, if

not in perfect unanimity." But he was every where received with coldness and distrust. They had been too often deceived, to regard even the promises of Leighton. He proceeded, however, to call "a solemn official congress with the Presbyterian leaders, in hope that some might be brought to enter into his measures for a union; if not, that it might be discovered to the nation at large, with what party it rested that the breaches of the church were not healed."

We must here remind our readers that the troubles complained of, were occasioned by the violent thrusting of episcopacy upon those who had before enjoyed in peace and unity the Presbyterian form. It was well known to the nation at large by *whom* the breach was occasioned.

The first meeting was held in Holyrood House, in Edinburgh, and was attended by a large number of the principal persons of each party. Concessions were offered by Leighton, till episcopacy was reduced to a mere name; yet the Covenanters saw in that no reason why they should abandon their form. A second meeting, held a few months after, was attended with no better success. He then sent Burnet (the professor of divinity at Glasgow) with five other of the Episcopal clergy, who were "in the highest esteem for erudition and piety," on a tour through the western counties, to "argue on the ground of accommodation." But they, as was to have been expected, produced no impression. It is a matter of some surprise that Leighton, with his characteristic soundness of judgment, should have looked for success from these measures. But he was not possessed of the sterner feelings of human nature; and hence was not prepared to estimate their force in others, especially when excited by continued duplicity and persecution.

Having thus failed in his efforts at conciliation, he thought his work was done, and began to think of retiring to private life. "On scrutinizing his own heart, he could not perceive that he was prompted to this measure by successive disgusts; by impatience of the cross; by wounded pride; by secret indignation at Providence; or by his natural propensity to a quiet, studious, and contemplative privacy. Was it not a duty, rather than a fault, to renounce a portion of anxious dignity, and barren usefulness, for one more favourable to prayer and meditation, to communion with God, and to preparation for eternity?" Accordingly, he repaired to court, and tendered his resignation, which was at first refused; but afterwards the king gave him leave to withdraw at the end of a year. Having gained this point, he went back delighted, observing to Burnet that there "was now but one uneasy stage between him and rest; and he would wrestle through it the best he could." At the end of the year he went up to London, and laid down his archiepiscopate; after which, he resided for a short time in the college of Edinburgh, and thence retired to Broadhurst, the residence of his sister. He here resumed the duties of a parish minister, in one of the neighbouring churches, and continued to discharge them until the time of his death, which happened in 1684, when he was in the 74th year of his age. On a visit to London, he was suddenly seized with a pleurisy, of which he died in a few hours, at the Bell Inn, in Warwick lane.

From the facts that we have thus presented, the reader will be enabled to form an estimate of the character of this extraordinary man. We shall add a few lines from Burnet's history of his own

times. He speaks of Leighton as "a bishop, that had the greatest elevation of soul; the largest compass of knowledge; the most mortified and most heavenly disposition, that I ever yet saw in mortal; that had the greatest parts, as well as virtues, with the perfectest humility, that I ever saw in man; and had a sublime strain in preaching, with so grave a gesture, and such a majesty, both of thought, of language and pronunciation, that I never once saw a wandering eye where he preached; and have seen whole assemblies often melt in tears before him; and of whom I can say with truth, that in a free and frequent conversation with him, for above two-and-twenty years, I never knew him say an idle word, or that had not a direct tendency to edification; and I never once saw him in any other temper, but that which I wished to be in in the last moments of my life. For that pattern which I saw in him, and for that conversation which I had with him, I know how much I have to answer to God."

The above, though written with the warmth of friendship, appears to us a true picture of Robert Leighton.

Our limits will allow us to say but a word respecting his writings, none of which were published until after his decease. They are all of them worthy of attentive study, from the spirit which pervades them, and the valuable thoughts they contain. Though he paid no attention to the graces of composition, yet he often wrote with great beauty and elevation. He not only puts us in possession of valuable thoughts, but excites the mind to action: his thoughts have the property of *suggesting thoughts*, which is the surest mark of a superior mind. Of his works, which consist chiefly of practical comments on various portions of Scripture, sermons, and theological lectures, the commentary on the First Epistle of Peter, is the most valuable; a work, which is probably as deeply endued with the spirit of piety as any other in the English language.

We subjoin the additional short sketch of Leighton's character, by his partial friend Bishop Burnet, as given in the New Edinburgh Encyclopedia.

"He was accounted a saint," says Bishop Burnet, "from his youth up. He had a great quickness of parts, a lively apprehension, with a charming vivacity of thought and expression. He had the greatest command of the purest Latin that ever I knew in any man. He was a master both of Greek and Hebrew, and of the whole compass of theological learning, chiefly in the study of the Scriptures. But that which excelled all the rest was, he was possessed with the highest and noblest sense of divine things that ever I saw in any man. He had no regard to his person, unless it was to mortify it by a constant low diet, that was like a perpetual fast. He had a contempt both of wealth and reputation. He seemed to have the lowest thoughts of himself possible, and to desire that all other persons should think as meanly of him as he did of himself. He bore all sorts of ill usage and reproach like a man that took pleasure in it. He had so subdued the natural heat of his temper, that in a great variety of accidents, and in a course of twenty-two years of intimate conversation with him, I never observed the least sign of passion but upon one single occasion. He brought himself into so composed a gravity, that I never saw him laugh, and but seldom smile. And he kept himself in such a constant recollection, that I do not remember that ever I heard him say one idle word. There was a visible tendency in all he said to raise his own mind, and those he

conversed with, to serious reflections; he seemed to be in a perpetual meditation. And, though the whole course of his life was strict and ascetical, yet he had nothing of the sourness of temper that generally possesses men of that sort. His thoughts were lively; oft out of the way and surprising, yet just and genuine. And he had laid together, in his memory, the greatest treasure of the best and wisest of all the ancient sayings of the heathens as well as Christians, that I have ever known any man master of; and he used them in the aptest manner possible."

Our estimation of the sound theology of Archbishop Leighton, as it appears in his published works, with which we have been long familiar, as well as our admiration of his fervent piety, are, we think, hardly surpassed by his warmest eulogists. Yet his change, if change it may be called, from Presbyterianism to Episcopacy, has always surprised us. We have wondered that he was not so shocked and disgusted by the treatment which his pious father received in the Episcopal church of England, (then of a far different character from what it is now; and wholly unlike that church in the United States) as to render the very naming of Episcopacy, revolting to him as long as he lived. The first sentence of the article under the word *Leighton*, in the Edinburgh Encyclopædia, stands thus—"Leighton, Robert, was the eldest son of Alexander Leighton, a native of Scotland, but a minister in England, whose publications in support of the Puritanical tenets, drew upon him the vengeance of Bishop Laud, and subjected him, (besides the indignity of having his ears cut and his nose slit) to a cruel imprisonment of *eleven years*."

Far be it from us to insinuate that Bishop Leighton did not act with the approbation of his conscience in receiving ordination, both priestly and prelatical, in the established church of England. Yet we much suspect that the censure he received in the Synod, for not "preaching to the times," had more influence in this business than he was conscious of himself. And after all, he was not more than half a Prelatist; for he considered his Presbyterial ordination valid, and only consented to its repetition by a bishop, to satisfy others, while for himself he was already satisfied—a singular proceeding surely for a good and conscientious man. At the same time, this act threw him entirely out of the Presbyterian church, and destroyed all his influence in it. Thus the very object which appears to have had the principal influence in this whole proceeding —the desire and expectation of uniting two adverse religious denominations—was rendered less likely to be compassed by him, than by almost any other man. In endeavouring to please both parties, he displeased and lost the confidence of both—the common result of all such attempts; which it would seem that a very moderate knowledge of the world, which Leighton had largely seen, should have taught him. But the truth is, his desire to restore peace to the distracted religious community in Scotland, appears to have been a kind of ruling passion, that swallowed up every other consideration, and urged him to a course seemingly inconsistent both with sound judgment and stable principle; and which issued in destroying much of his usefulness, marring all his peace, and in one or two instances at least, sorely wounding his conscience.

There is a *firmness*, as well as a *meekness*, which the Christian, who would best sustain his character and have the most influence, and do the most good, must be careful to maintain. No love of peace must shake this firmness, nor lead to any compromise of

principle—If it does, the loss will assuredly be far greater than the gain. Duty is ours, the ordering of events belongs to God—We are not to attempt to force them into a conformity with our wishes, by any unlawful compliances. Always, certainly, Christian duty ought to be performed with the spirit of meekness; and for "speaking the truth in love," we have an explicit command. But all this, is not only consistent with "contending earnestly for the faith once delivered to the saints," but is favourable to such a contention. We verily think and greatly fear, that the Presbyterian church, at this hour, is in danger from the cry of *peace, peace*, when there is no peace. Would that every minister of that church held the sound doctrine, and possessed the pure and sublime piety of Leighton; and if to this, all should add his peaceful disposition, our discord would vanish like mist before the meridian sun. But take things as they are, and the Leightons who attempt to reconcile all parties, will, we augur, bring about the one or the other of two undesirable events; they will either get a majority of the church to sacrifice principle to peace; or labour in vain, and lose the confidence of their brethren. We would rather the latter event should be realised than the former, but we deprecate both. We believe that our church will never have purity and peace in union, till it is purged by discipline of the false doctrine which defiles it, and the false measures which distract it; and we long to see all the *real* friends of the doctrines and ecclesiastical order laid down in our publick standards united, and marching to this object with firmness without rashness, with unwavering determination as to the issue, but with all the precaution, kindness and concession, of which the case will properly admit.

Literary and Philosophical Intelligence, etc.

Gas Works.—An investigation of considerable interest has lately been concluded at Boston. A number of persons residing and owning property in the vicinity of the Gas Works in that city, presented to the public authorities a remonstrance against their continuance, as being a "public nuisance." They complained that they were injurious to health, and annoying, in consequence of the bad odour arising from them; that there was great danger of explosion, and that the effect of those causes combined had been to reduce the value of real estate in their neighbourhood. The subject was referred to a committee of the Board of Aldermen, who have just concluded their inquiries and made public the result. They consulted several of the most eminent physicians of the city, who concurred in the opinion that nothing had come to their knowledge which would warrant the belief that the works were injurious to health; on the contrary, it was their belief that they would tend to counteract epidemic diseases produced by atmospheric influence. It is stated that persons residing in the vicinity of the Gas Works at Paris, were more exempt from the Cholera than any other class in the city. The same gentlemen gave their opinion that there was not the slightest danger of explosion at the works, except for a very short time at their commencement, and cited the authority of Sir Humphrey Davy, and other distinguished scientific persons to the same effect. On the other two points, as was to be expected, there was great diversity in the testimony before the committee, but the evidence of inconvenience and injury to property was not, in their opinion, sufficiently strong to call for the interposition of the public authorities, especially as the general comfort and welfare are greatly promoted by the use of Gas Lights.

Winter Evenings.—We observe with pleasure, that arrangements have been made, or are making, in many of the principal cities of the United States, and in not a few smaller places, for courses of lectures on useful branches of knowledge,

for the approaching winter evenings.—Most of these appear to be designed to excite general interest, and to diffuse instruction among different classes.

A little forecast now exercised, in almost any town and village in the country, might insure similar benefits to the inhabitants. Scientific individuals are not required, nor even is a college education indispensable, to render a lecturer, or the writer of communications to be read to a mixed audience, at once acceptable and instructive. Practical information is almost always listened to with greater attention than theoretical speculations or general results, and is far better fitted to lead the mind in a useful train of observation and reflection. In almost every neighbourhood there are some individuals capable of instructing those around them; and it should certainly be regarded as an object of general interest and exertion, to procure such a course of instruction, and a respectable audience to receive it. The general good is in various ways promoted by such means. Those who have their time and their attention less occupied with useful subjects, have less inclination and leisure for foolish, expensive and vicious amusements. The peace, the harmony, the prosperity, and the security of society are thus promoted; and these are objects in which every individual is personally interested. Good parents, good friends, rulers, magistrates, the promoters of temperance, morality, instruction and religion must regard with favour plans of a nature analogous to those which we advocate.—*N. Y. Daily Adv.*

An article has been going the rounds of the papers, illustrating the immense centrifugal force acquired by a revolving body, by the bursting of a grindstone at the U. States Armory in Springfield. An accident of a similar kind, though on a larger scale, occurred a short time since at the Manufactory of Mr. J. C. Hedenburgh, in the upper part of this town. An immense stone, weighing upwards of a ton and a half, was revolving with great rapidity, when it broke into four parts, one of which struck the ceiling above, and, in its fall, grazed and considerably injured the person who was engaged in grinding. Another part flew off at right angles and struck a pier with such a force as to displace a stone about two feet over; and the remaining two parts descended into the wheel pit below. One of the most singular circumstances is the very near equal division of the stone, the four pieces having been ascertained to weigh 957, 930, 915, 895 pounds. On examination, no traces of any old cracks or flaws could be discovered in the stone, which had been in use about a week; but the rupture appeared to have been owing entirely to the velocity of the revolutions.—*Newark Daily Adv.*

The three most brilliant planets of our system (Venus, Jupiter and Mars) may be seen between 5 and 6 o'clock in the evening. Mars is in the east, near the Pleiades, and about 18 degrees above the horizon; Jupiter nearly the same distance from the meridian, and Venus in the west, about 12 degrees from the horizon—so that as the observer faces the south, he has Mars on his left, Jupiter nearly in the front of him, and Venus on his right; and he may amuse himself by trying to discover the comet.

The completion of the Ohio Canal has opened an uninterrupted internal communication by water, between New York and New Orleans. The channels are the Hudson river, the Erie canal, the Lake, the Ohio canal, the Ohio river, and the Mississippi—a distance of 2500 miles less than the route by the Atlantic and the Gulf of Mexico. The Ohio canal is more than 300 miles long, and the Erie canal nearly 360.

The Bosphorus—A Sketch.—The stranger whose felicity it has been to float between the shores of the Bosphorus, will often glance back with mingled feelings of regret and satisfaction to the memory of those magical waters. This splendid strait, stretching from the harbour of Constantinople to the mouth of the Euxine, may be about twenty miles in length, and its ordinary breadth seldom exceeds one mile. The old Greek story is, that one might hear the birds sing on the opposite shore. And thus two great continents are divided by an ocean stream narrower than many rivers that are mere boundaries of kingdoms. Yet it is strange that the character of these two famous divisions of our earth is no where more marked than on the shores of the Bosphorus. The traveller turns without disappointment from the gay and glittering shores of Europe, to the sublimer beauty and the dusky grandeur of Asia.

The European side, until you advance within four or five miles of the Black Sea, is almost uninterruptedly studded with fanciful ornamental buildings; beautiful villages, and brilliant summer palaces, and bright kiosks, painted in arabesque, and often gilt.—The green back ground to the scene is a sparkling screen of terraced gardens, rising up a chain of hills whose graceful undulations are crowned with groves of cypress and of chestnut, and occasionally breaking into fair and delicate valleys, richly wooded, and crossed by a gray and antique aqueduct.

But in Asia the hills rise into mountains, and the groves swell into forests. Every thing denotes a vast, and rich, and prolific land; but there is something classical, antique, and even mysterious, in its general appearance. An air of stillness and deep repose pervades its less culti-

vated and less frequented shores; and the very eagles, as they linger over the lofty peak of "the Giant's grave," seem conscious that they are hunting some heroic burial place.

Bible in Central Africa.—From their "Monthly Extracts of Correspondence," for August, we learn, that the Directors of the British and Foreign Bible Scoiety have recently received one of the most interesting applications probably ever made to that institution. It was for ten Arabic Bibles, and fifty Arabic Testaments, for the expedition that is now fitting out in Liverpool, to proceed up the river Congo under the guidance of those interesting young men, the Landers, whose journal of their voyage down the river, has recently been published. The books are intended to be presented to the African Kings and Chiefs, whom they may visit in their progress to the interior. Six of the Bibles were directed to be splendidly bound, corners plated, and clasped; four were to be bound less expensively, colour of the binding to be chiefly green (the favourite colour of the natives) and scarlet; and the Testaments were to be neatly bound in the same colours. The following is an extract from the letter of Mr. Laird, the gentleman who made the application:—[*N. Y. Observer.*]

"The Bibles and Testaments in the Arabic, which I have ordered, I intend to send under charge of my son, Mac Gregor Laird, who goes out with Mr. Richard Lander, in charge of the Expedition to Central Africa. The cost of these books, bound as I have ordered, I will pay myself. Should the Society be disposed to send any more, either for sale or distribution among the natives, I have no hesitation in guaranteeing the cost price, to the extent of fifty copies of the New Testament.* Mr. Lander informs me that the Chiefs, with a few exceptions, read and write the Arabic; and such as do not, have Arab secretaries to do it for them:—so that a wide field is opened for the introduction of the word of God into a hitherto unknown land—unknown at least to Europeans."

Sir David Brewster was born at Jedburgh, in Scotland, in 1781, and was designed for the church, in which several brothers now have livings. After graduating at the University, where he had the advantage of the instructions of Robison, Playfair, and Stewart, he commenced the study of optics at the age of 19. From that period to the present he has been the indefatigable, and untiring investigator of Natural Philosophy. Among his numerous works, are the Edinburgh Encyclopædia which he edited, a Treatise on New Philosophical Instruments, on the Polarity of Light, the Life of Sir Isaac Newton, a Treatise on Optics, the Properties of the Lever. But there is an immense number of papers on important subjects from his pen, which are to be found in the scientific journals of Great Britain for the last twenty-five years.

Among his inventions are several practical improvements in philosophical instruments. The Kaleidoscope, one of the most beautiful toys of modern times, and which was pirated, notwithstanding a patent right, to an immense extent; a hydraulic tube, by which objects can be seen in the ocean at any depth, and a variety of other instruments of utility and beauty.

He has established and sustained several valuable journals, founded a number of scientific societies, delivered a great number of lectures, and in all has proved himself a great man. He has received various literary honours in the form of medals, appointments and money. He was knighted in March last, and is now residing on a small estate in Scotland, pursuing his philosophical career, which thus far has been a happy one, notwithstanding it has been per tantos casus, per tot discrimina rerum.

* The Committee sent 100 Arabic Testaments, and 100 Arabic Gospels, in plain bindings.

Religious Intelligence.

The following condensed and connected narrative of the origin, progress, and present state of the Mission at Travancore, we extract from the London Missionary Chronicle, for November last. These historical summaries are less calculated than particular details to produce excitement, but they contain far more information, and may be relied on as generally more authentick. The Travancore Mission has for us much interest. It is not only one of the most important, but hitherto the most successful of any one in India. It is also in the neighbourhood, and, we believe, in occasional correspondence

with the American Mission in Ceylon, to which there appears to be a friendly allusion, at the close of the article. We confess that it was surprising, as well as gratifying to us, to find that this Mission now numbers nearly 4,400 professing Protestant native Christians. Without injury to the narrative, we have been able somewhat to abridge it.

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TRAVANCORE.

The kingdom of Travancore is situated on the western side of the southernmost part of the peninsula of India, and between the 8th and 10th degrees of north latitude. It was for some time, at the beginning of the present century, under the government of a *Ranee*, or queen, who held the supreme authority as regent, in trust, for her nephew the present Rajah, then in his minority. No correct census has been taken of the population of the kingdom, but it has been calculated to contain about 1,500,000, of which, it is computed, from 60,000 to 70,000 are Syrian Christians. The number of Protestants is between 4,000 and 5,000; but neither the number of the Roman Catholics, nor that of the Jews is known. The rest of the population consists of Hindoos, whose religion does not essentially differ from that of the Hindoos in other parts of India; but, in consequence of Travancore being the only portion of Hindostan which was not subjected to Mohammedan conquest, its mythology (as is also the case with its customs and manners, and the style of its buildings,) retains more of its ancient character than that of any other part of India. The metropolis of the kingdom is Trivanderam. It is that part of the country, by far the most populous one, which lies southward of the capital, extending from thence to Cape Comorin, that constitutes the principal scene of the Society's operations in this part of the East Indies.

Nagercoil, the principal station of the Society's mission in this quarter, is situated about 14 miles from Cape Comorin, in a populous vicinity; centrical as to a considerable number of the out-stations belonging to the mission, possessing the advantages of a comparatively temperate and salubrious climate, and surrounded by scenery both of great beauty and of extraordinary magnificence.

The Society's mission in Travancore was commenced by Mr. Ringeltaube in 1806, under the auspices of Colonel (now General) Macauley, the British President, who rendered valuable aid to the infant cause. Mr. Ringeltaube was the first Protestant missionary in this part of India. His highly useful labours, which were chiefly of an itinerant character, commenced in the Tinnevelly country, but were afterwards prosecuted partly in that district, and partly in Travancore, and, at length, in Travancore only. Here he fixed his head quarters at Malaudy. In one of his earliest itinerancies in the Tinnevelly country, he made a circuit of about 400 miles, during which he visited the Syrian Christians scattered throughout the district, endeavouring, as far as possible, to promote the purification of their churches, and the appointment of more efficient catechists.

In the prosecution of his great object in Travancore, he opened places of worship at 6 or 7 different stations, which he constantly visited—commenced school operations—distributed the Scriptures in different languages, with good effect, and by these, and every other means within his power, exerted himself to diffuse a knowledge of the gospel among the natives. He continued thus to labour alone for several years, in the course of which he admitted to baptism many hundred persons who had renounced idolatry and embraced Christianity. In 1812, the number of these amounted to 677, which, in following years, was considerably increased.

In 1818, the Rev. Charles Mead arrived in Travancore, shortly after Mr. Ringeltaube had left the station, and, for a short time, resided at Malaudy. In September, the same year, he was joined by the Rev. Richard Knill. These brethren successively took up their residence at Nagercoil, in a dwelling-house, presented to the Society for the use of the mission by the Rannee, and which had been previously occupied by the British Resident, the late Colonel Munro, who, during the time he resided in this part of India, warmly patronised the missionaries, showed them much personal kindness, and rendered substantial services to the mission.

In the same year a considerable number of the natives, who had professedly renounced heathenism, manifested an earnest desire to be instructed in the knowledge of Christianity; and, during that and the following year, about 3,000 of them placed themselves under the instruction of the missionaries with that view; exclusive of about 900 who had been previously brought into connexion with the mission under Mr. Ringeltaube. In 1819, Mr. Knill, compelled by ill health, returned to England, where he arrived in November that year. The Rev. Charles Mault joined the mission in December, 1819; and Messrs. Ashton and M'Ally, who had received their education under a Protestant missionary in India, were engaged as assistants in 1820.

Native Services, &c.—In 1820, places of

worship were opened at Tittevelly and Agatesurum, and about 500 natives baptized. In 1821, the benefit resulting from the preaching of the gospel was evinced by the marked difference which was apparent between the conduct of those natives who had embraced Christianity and that of those who still continued idolaters.

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In 1831, the number of congregations was, in the eastern division, 30, and, in the western division, 43. From the returns received since the report made at the last anniversary of the Parent Society, it appears that the number of congregations, in the eastern division, has increased to 50, and that of the members of the same, on an average, to between 1,500 and 1,600; and that the number of congregations in the western division has increased to 60, and the members belonging to the same to 2,532; making a total, including both divisions, of one hundred and ten congregations, containing above four thousand individuals.

The brethren have, from time to time, reported the improved attendance of the people on public worship—their serious deportment and attention in the house of God—the decisive evidence which has appeared of not a few having received the grace of God in truth—the happy deaths of several who have died in the faith of the gospel—the desire manifested by many to promote the salvation of their friends and neighbours—the improved observance of the Sabbath, and an obvious amelioration of the temporal condition of many of the natives.

Native Schools.—The native schools, which had been commenced by Mr. Ringeltaube, continued, from time to time, to increase, after the arrival of Messrs. Mead, Knill, and Mault (with the exception of the years 1822 and 1823, during which period they, from different causes, fluctuated considerably), viz., from 10 to 15 in 1820, to 32 in 1821, and, in 1824, to 48, containing 1,327 children.

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In 1830, the number of children in the schools, in the eastern division, was increased to 1,700 (exclusive of the female schools, of which one only, containing 50 girls, was reported in that year;) and that of the schools in the western division to 37, and the scholars to 954. In 1831, the number of the schools in the eastern division was 49, the number of scholars having increased to 1,792, of whom 107 were girls; and that of the schools in the western division to 43, but with a reduction in the number of scholars to 859, being 95 less than the number returned for 1830. According to returns received since the report of the Society at its last anniversary, there is, in the schools of the eastern division, an addition of 149 scholars; and, in the western division, additions of 5 schools and 303 scholars, making a total, including both divisions, of ninety-seven schools, containing upwards of three thousand and one hundred scholars.

Besides the schools above enumerated, there is an Adult Female School; among those included in the enumeration, are a school called the Bazaar School, for the instruction of the children of Mohammedans as well as of Hindoos; an Orphan School, supported by friends in India; and a School of Industry. Of the native female schools, of which there are five, one is situated at Nagercoil, under the superintendence of Mrs. Mault, and the other at Neyoor, under that of Mrs. Mead. The rest are situated at three different outstations. But the most important school is the Central School, or Seminary, at Nagercoil, established in 1819, the immediate design of which is to impart to boys of superior natural abilities, selected from the other schools, besides Christian instruction, an acquaintance with general literature, and a grammatical knowledge of Tamil. It was designed that they should be also instructed in English, for the purpose of opening to them the vast stores of theological and other knowledge contained in our language; but this part of the design failed, from the want of a suitable tutor, which deficiency has lately been supplied by a recent engagement with Mr. Roberts, to whom has been confided the sole charge of the institution. This seminary has usually contained about 30 boys. Another of a similar character has been lately commenced at Neyoor.

The benefits conferred by the native schools scattered over the whole face of the country, from Trivanderam to Cape Comorin, are valuable, numerous, and diversified. While the children have been imbued with divine and other useful knowledge, and raised in the scale of society, their parents, impressed with the improvement which has taken place in their minds and manners, have themselves been led to inquire into the nature of the Christian faith. The advantages of female education are now far better appreciated by many of the natives than formerly; and the repugnance to the instruction of their daughters, generally prevalent among Hindoos, has been in Travancore so far overcome as to admit of the applications for the reception of girls into the schools to be, in repeated instances, more numerous than the funds would meet. Several, both among the boys and girls, have afforded evidence of decided piety; and the moral and social improvement evinced, generally speaking, by the children educated in the schools (which are all Christian schools) is very gratifying and encouraging. While the Protestant schools have been themselves thus useful, the Ro-

man Catholics, apparently from a spirit of jealousy, have been stimulated to multiply their own schools.

Native Teachers, or Readers.—The employment of a considerable number of teachers, or public readers of the Scriptures, tracts, &c. (not to mention assistant readers, who are numerous), supported by annual subscriptions from benevolent individuals in our own country, is a very important and interesting feature of this mission. The evidence of personal piety, and of zealous and useful labours, in regard to not a few of these native teachers, whose character and proceedings have been described in the reports from time to time inserted in this *Chronicle*, cannot but have afforded much satisfaction in the perusal, to the members of the Society in general, and especially to those individuals who, from year to year, so generously contribute to their support. The number of native teachers, or readers, employed in this mission is, according to the last returns, in the eastern division of it, 16; and, in the western division, 14, making a total of 30, exclusive of assistant readers.

Printing Offices, &c.—There are two printing establishments belonging to this mission, one at each of the two head stations, Nagercoil and Neyoor. That at the former station was established in 1820, and that at the latter in 1831.

At the Nagercoil establishment, beside numerous tracts, catechisms, school-books, &c., there have been printed, in the Tamil version, St. Paul's Epistles to the Romans, Ephesians, Galatians, Colossians, and those to Timothy and Titus; also the General Epistles of Peter.

Numerous copies of the Scriptures in Tamil, thus printed, have been circulated, in separate portions, besides many thousands, annually, of religious tracts, the beneficial effects of which distribution have been extensive. Beside the direct benefit imparted in the perusal, they have, in many places, proved the means of awakening the attention of the natives to the subject of religion; and, in some, have induced them to throw away their idols, and to send their children to the mission schools.

The Deputation, who inspected the state of the Travancore mission in 1827, describe, with peculiar delight and satisfaction, this extensive field of important operations, which, traversing from one end of it to the other, they surveyed and examined with equal interest and attention. Afterwards, when writing to the Directors, they thus expressed themselves in reference to this mission:—"There is nothing, as far as we have seen, equal to it in all India, and we are strongly reminded of what we had so often witnessed in the South Seas."

Since this very favourable testimony to the state of the Travancore mission, in 1827, was borne, by visiters who had surveyed the scene of its operations in the length and in the breadth thereof, and had attentively examined into, and on the spot recorded the details of those operations, the number of professing Christians, in connexion with it, has increased from 2,350 to nearly 4,400, and that of the native schools from 59 to 90, and the children belonging to the same, under Christian instruction, from 1,890 to 3,900; while the evidence as to the extent of good effected has been increasingly satisfactory, and the prospects of the efficiency, in future, of the extensive operations carrying forward, is continually becoming more and more animating and encouraging.

The members of the Society, we feel assured, will not fail earnestly to pray that the moral and spiritual results of those operations may be proportionate to their magnitude and extent; and that from the southern extremity of India (in some of which missionaries from another Society also labour with great and increasing success) pure Christianity may progressively advance, till, in all directions, and throughout the entire region of Hindostan, it shall, at length, have extended its peaceful triumphs, and established its holy and righteous dominion. Amen.

Austin Friars, 22 October, 1832.

THE BIBLE IN INDIA.

The following communication, relative to the success of the Bible cause in the East Indies, is encouraging, and will be gratifying to all who labour and pray for the progress of the gospel. It is taken from "The Monthly Extracts of the British and Foreign Bible Society, for October last;" and we subjoin the excellent remarks of the Committee by whom those extracts are published.

From the Eleventh Report of the Madras Auxiliary Society for 1831.

The Rev. C. Rhenius, of Palamcottah, writes as follows:—

I have the pleasure to state, that the word of God, in the Tamil language, continues, if not exactly to "run," yet to walk on steadily, and to be glorified in this district. It meets with many obstacles in its way; it is sometimes reviled, and oftener disregarded: still there have been also, in this year, instances of its being hailed

and welcomed as the only and sure guide to holiness, peace, and heaven. Among the congregations, many souls rejoice at it as the pearl of great price, and derive light and comfort from the glad tidings of salvation contained in it: many who were formerly heathen, and Roman Catholicks, "sit now under its shadow with great delight, and its fruit is sweet to their taste." I only wish I could say that it is universally so: to too many of the inhabitants of this district it is still a closed or sealed book. Still, even among the heathen, it gains more and more respect; and we are encouraged to hope, that, by the gracious influences of the Holy Spirit, it works silently and secretly more good than we as yet perceive.

* * * *

One of our Catechists was in March last at the great Idol Feast in Tritchendoor, where he met, among others, with many pupils from Travancore. He spoke with them about the vanity of idol worship, and about Christianity; when a man in the crowd called upon his boy to tell what he had learned. The boy repeated a Christian Catechism. The catechist was surprised; and, upon inquiry, found that he had learned it in one of the mission schools belonging to Nagercoil. Being pleased with the boy, he wished to make him a present; and asked him what he would have, expecting nothing else but that he would ask for money or a cloth: but the boy quickly said, "Give me the Gospel of St. Luke." He gave him one immediately, with much joy. Such instances are not rare in this district, and show that the pupils like to read the gospels.

* * * *

The Rev. W. Miller of Nagercoil has supplied the following statement:—

You are aware that in this part of Travancore a missionary apparatus has long been in operation, and some happy results exist. We have, over a wide extent of country, many flourishing schools, and congregations gathered from the heathen to worship the True and Living God. But without the aid afforded by your society, we could never accomplish the object of our schools, to any considerable extent.

* * * *

It is exceedingly delightful to us, and would, I am sure, be so to you, to witness the proofs of attention, and the knowledge of these sacred records, which many of them have acquired. Thus do "the oracles of God" supersede the absurd and abominable stories of heathen ignorance; and thus will the Madras Bible Society, eventually, be instrumental in filling this land with the light of the knowledge of the glory of God.

* * * *

Among the heathen part of the population, much scriptural knowledge is diffused. This good effect we attribute chiefly to the Sacred Scriptures with which your society liberally furnishes us; for these Scriptures are used in all our schools, they are read in publick by our readers, and they are occasionally distributed to such as appear qualified to receive them. By these means, many heathens, respectable for their rank, property, or other circumstances, have acquired such a knowledge of divine truth, as would be sufficient, under the sanctifying operation of the Holy Spirit, to save their souls.

* * * *

The Rev. P. P. Schaffter makes the subjoined remarks, in a recent comunication:—

It is with much pleasure that I communicate to you some of my observations respecting the distribution and the happy effects of the word of God in the Tinnevelly district, as I have been enabled to make them during the seven months of my residence here.

If ever a sincere Christian could doubt of the good effects of the gospel upon a heathen land, I would propose to him, as a means to solve his doubts, to come and reside for some time in the Tinnevelly district; and to inquire into the mental state and conduct, both of those who have not received the word of God, and are comparatively ignorant of it, and of those who have received it: having no doubt whatever, that the result of the inquiry of such a man would clear up all his doubts.

* * * *

In our congregations, very much good has been done by the word of God: their very existence is a proof of this. Among our Christians, the gospel is read and explained every day, and bears fruit. It is true, and to be lamented, that the remains of idolatry are perceptible, and sometimes awfully striking, even in our congregations; but with this it ought to be remembered, that they are but just emerging from idolatry, and that the disease is just curing. It must however be said, to the praise and glory of God, that a great change has taken place in the conduct and character of those who have received the word of God: they now assemble every day to hear it, they abhor the idols they formerly worshipped, lying and deceit are less found among them than formerly, and their conduct is in every respect more and more regulated by the dictates of the word of God and of conscience. We have also some truly, I hope, regene-

rated souls in our congregations, who feel and exhibit the power of the word of God, and who, something like David, meditate on it day and night. A woman of Ediencoolum, who shows by her conduct that her words are not vain words, told me, "The word of God is very sweet to my soul: when I hear it, I forget all my troubles: when I am in trouble, I think how much Jesus has done for me, and this gives me consolation: therefore I send my girl to school, that she may learn to read this good word." This woman is now one of the sweetest Christians I know, and is of great edification to the congregation with which she is connected; but all the graces and blessings she enjoys, she attributes to the word of God.

* * * *

The Rev. Mr. Howell of Cuddapah makes the following observations [on the Teloogoo Scriptures] in a letter which has just been received from him:—

At Kanigherry (35 miles east of Combum), I met with a man whom I had seen in the Cuddapah jail some years ago, when he received a copy of Matthew's gospel: this he now brought to me in many pieces, telling me, that the book had gone into several hands, and had been transcribed by them on palmyra leaves; so anxious were those who read it to possess a copy of it for themselves. I was glad to find he had committed parts of it to memory; and some texts he quoted while I was engaged in conversation with the people; such as, "Do men gather grapes of thorns, or figs of thistles?" and the parable of the sower also, with propriety. He is a man of the Mala or Parier tribe; and might do much good among his own people, if under the influence of the word. I gave him a few more copies of the gospels, for which he felt very thankful.

* * * *

Whilst the committee earnestly long for greater things than any they have yet seen, they would not be unmindful of the goodness of God in doing through them, and by other means, what is too obvious to be denied, if viewed without prejudice. To expect a rapid change of mind in an uninformed, prejudiced, and unthinking people, the great mass of whom are too ignorant to read, and whose minds are too untutored to reflect deeply on any subject, would be to expect miracles. But when we see a greater desire on the part of natives to learn, and not a few instances in which persons are to be found who understand very correctly the leading doctrines of the Bible; when we find many who are able and glad to read the Scriptures, and some willing to purchase them; when instances multiply of a knowledge of the Sacred Scriptures, being found in situations where it was supposed they had never been sent; when we see men of influence and talent who have not only emerged from idolatry themselves, but, from a conviction of its wickedness and absurdity, have proclaimed an exterminating war against it, have sacrificed the endearments of kindred ties, and have published, and are statedly publishing, to their countrymen the conviction of their own minds against the abominations of Hinduism;* in a word, when we find numerous instances in which the Sacred Scriptures, with other means, have been made instrumental in the conversion of sinners—instances wherein they have been embraced as a solace in affliction, a rule of conduct, and a guide of life—we are constrained to say, that much has been done, whilst we give all the praise unto God.

The committee believe that the knowledge of the truth is slowly and silently working its way into many districts of this immense country; that it is, on many occasions, the subject of conversation amongst the heathen; and that it is gradually exciting a spirit of inquiry amongst them. They have much evidence, in proof that readers could more readily be found for the Scriptures, than Scriptures for all readers. Those, however, who know the condition of the natives are aware that the poverty of many precludes the possibility of their obtaining the Bible, except

* The committee here allude to some recently-established periodical works in Calcutta, edited by natives.

by gratuitous distribution. The few who are in better circumstances have their hearts so closed by covetousness, and are besides so insensible of their spiritual condition and necessities, that if they are ever led to the knowledge of the truth through the circulation of the Scriptures, it must be by the Bible coming to them "without money and without price." The committee desire to submit these considerations to all who have been made stewards of God's bounty, and especially to all whom He has blessed with a saving knowledge of his truth; that they may be excited to supply the means of affording that revelation of mercy to the heathen, on which alone their own hopes of salvation depend. It would indeed be an awful charge in the last day, for heathen to make against this generation of Christians: "I was able and willing to read that book which might have made me wise unto salvation; but you bestowed the bounty wherewith God had blessed you on your own aggrandizement or luxury; and I perish in my sins."

DOMESTICK.

From the Missionary Herald for December.

CHEROKEES.

EXTRACTS FROM THE JOURNAL OF MR. BUTRICK.

Notices of a persecuted Family.

The history of Old Field here given commences about the period when the troops of the United States, having been sent by the President to the borders of the Cherokee nation for the purpose, as was supposed, of preventing encroachments upon the Cherokees by the inhabitants of Georgia, were withdrawn, and the troops of the state of Georgia took their place. The laws of Georgia then began to be executed against the Cherokees. This family were compelled to remove from Hightower, which lies in that part of the nation claimed by Georgia, to the neighbourhood of Candy's Creek, lying within the chartered limits of Tennessee. The history of this family is not very unlike that of many others.

"*August* 1, 1832. Visited Old Field's family, from Hightower, with whom Peggy resides, who is a member of the church, and also mother of Old Field's wife. The history of this afflicted family is briefly as follows. Old Field (this is his name, meaning a worn-out field) has long been among the most respectable and influential Cherokees at Hightower. He was formerly captain of the light-horse, and since the adoption of the new Cherokee government, has been a member of the national council. He and his family were industrious, and had acquired a handsome property. He was a firm friend of Mr. Ross, and adhered strictly to his advice; resolved to keep his ground and suffer the consequences. When the United States troops were last in this country, a lieutenant told the Cherokees to bring him any Georgians who might be found in the country violating the intercourse law. Such were soon after found, and taken to the encampment, though then released. Old Field was one of the number who took them, and has lately been sued by them for false imprisonment, and had every thing taken from him, except his clothing, and some articles of bedding, hid out in the woods. His cattle, horses, hogs, provision, and the produce of the field, ripe and unripe, were all taken. His family still continuing in the house, his wife was threatened, taken, shut up, then dragged about with a rope round her neck, &c., until at length, finding all their exertions to defend themselves fail, they resolved to leave that part of the country. Peggy, probably 80 or 90 years old, lived with another daughter, whose husband was a white man. He had, as we understand, enrolled, and had all her property or nearly all valued. This occasioned a difficulty between them, in which, it is said, she struck him; and on that account, in order to avoid being taken by the Georgia officers, was obliged to flee to the woods, and leave all she had for an inhuman wretch to squander as he pleased. One night when the family of Old Field had to flee from the Georgians, the poor old woman attempted to follow, but fell, and cut her arm so that the wound still remains unhealed. All these persons with their little ones, are now within a mile of us, reduced in a day, from what might be called affluence in this country, to complete beggary and want. Old Field had determined to maintain his ground in defence of the rights of his country. This drew the attention of those who wanted the country, and excited, no doubt, their cruelty; so that if any one deserves commiseration for suffering in behalf of the

Cherokees, it is, I think, this family. Yet I fear but few will regard their distress, even among those who urged the course which has occasioned it.

5. Sabbath. Attended a meeting of the session of this church. Lucy, a black woman, was examined, and received as a candidate for church membership. The usual prayer-meeting was attended at ten o'clock. About noon I preached from Matthew vi. 31, 32. Baptized Lucy and received her to the church. Tiger made a confession for drinking, which was accepted; we then celebrated the holy communion. After publick worship, the session spent some time in conversation with two Cherokee women who wish to unite with the church.

State of the people in the neighbourhood of Carmel.

The mission families, it will be recollected, were driven from this station as well as Hightower by the authorities of the state of Georgia, nearly a year ago. A demoralizing influence, similar to what is here described, has been exerted by the intrusion of abandoned white men, and the sale of intoxicating liquors, through all that part of the nation claimed by Georgia, and where the laws of the Cherokees have been rendered inoperative, by extending the jurisdiction of that state over it.

Aug. 9. With my wife, and sister Fuller, rode to Carmel. Here we learn that two members of the church had lately been drinking, and conducting in a very shameful manner. One of these was once suspended a long time for this crime and again restored. The other members, as far as we can learn, have been supported in their Christian walk. The people generally seem to be sinking in dissipation. Stores (of white men) crowded with liquor are multiplying, and tempters are not wanting to draw all the poor Cherokees, old and young, into vice of almost every description.

11. Partly in reading—partly with Cherokees from Chickamaugah who came yesterday.

Andrew, a Cherokee brother, seems convinced that it will not be his duty to stay here much longer without a school. The youth generally are carried away by temptation, as with a flood. His family excepted, very few can be found, who are not already involved in the evils of gambling, drinking, &c. I told our friends I could not advise them to stay long and keep their children exposed to such temptations as were placed before them here. At candle-light we enjoyed a pleasant season of prayer at the school-house.

12. Sabbath. The day was rainy, though a good congregation assembled. We first held a prayer meeting; then brother J. Sanders, and a brother from Chickamaugah addressed their people. About noon I spake from John i. 11, 12, and administered the Lord's supper. Evening we held a meeting at the mission house, when I addressed the brethren and sisters on the importance of immediate exertion, &c.

Remarks respecting the condition and prospects of the Cherokees.

After his return from Carmel to Candy's Creek, Mr. Butrick makes the following remarks, which seem peculiarly just.

During this tour, by the remarks of some white people respecting the poor Indians, we have been reminded of the wisdom of Solomon, "All the brethren of the poor do hate him; how much more do his friends go far from him. He pursueth them with words, but they are wanting to him." Prov. xix. 7. Let a man be stripped of his earthly inheritance by the highway robber, or by a national foe, whom he stood in the way to resist, or by any other means, how honourable and glorious soever, yet the moment he appears in the garb of poverty, a glance of pity, passing with the speed of lightning, can scarcely reach him, before the eye of scorn and contempt is immoveably fixed upon him.

Thus it is easy for people now to begin to conclude that the "Indians are destined of heaven to destruction." So a gentleman told me the other day, to whom I replied, If it is determined that the United States shall continue to prosper in a course of oppression and cruelty, till they have time to destroy all the Indians, they will doubtless do it; but should they learn to be just, nothing apparently would stand in the way of the improvement and salvation of these children of the forest.

The situation of the Indians is now peculiarly dangerous. Their enemies in America, have ever been ready to ascribe every failure of missionary exertions among them, to their nature, and some secret decree of heaven for their destruction; and the exertions of weak Christians have too often been paralysed by such remarks. On the other hand, the Indians have generally seen nothing but avarice, fraud, and cruelty in Americans, because the wicked have always been very officious, and kept as a bar between all good people and the Indians; so that the latter have scarcely seen a virtuous man in his true character, and of course have considered all as traitors. For a few years past the wicked have seemed to step back, and Christians have come forward, and found the Indians generally kind, ready to receive instruction and susceptible of every kind of improvement. But now the wicked are roused again to action, and

seem determined to thrust every honest man from the heart and confidence of the Indians, and to cover the Bible and all divine institutions with reproach, and thus lead the poor Indians to swear eternal enmity to religion, as well as to those who profess to be its followers. Thus, while good people are tempted to withhold their assistance, the Indians are tempted to detest all their offerings, and say, Bring no more vain oblations. We will never receive another offering at your hands.

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ARKANSAS CHOCTAWS.

EXTRACTS FROM A LETTER OF MR. WRIGHT, DATED SEPT. 26TH, 1832.

Arrival at the new Choctaw Country.

When Messrs. Wright and Williams, with their wives, were proceeding to the new Choctaw country last winter, the former was detained on his way at Little Rock, nearly 200 miles east of the Choctaw boundary, by sickness. This affliction kept him from his missionary labours among the Indians for about six months.

Through the kind care of a watchful Providence, I am permitted to write you from this distant land. We left Little Rock August 30th, and arrived here on the 14th instant. We were much favoured on the way. The weather was in general pleasant, and my health daily improving. I am now so far restored that I cherish the hope of being able to resume my labours among this people. And although I cannot labour with my hands, nor bear any violent exercise, yet riding on horseback agrees well with me, and speaking does not injure me. With proper care and attention to my health, I trust I shall be able to preach as much as I have formerly done. The Lord has raised me up from the borders of the grave and brought me to this land, and I trust it is that here I may labour and glorify his name in winning souls to Christ.

Since my arrival here, I have visited the Six Town people, who are settled from 30 to 40 miles from this place, and was cordially welcomed by them. They had heard of my partial recovery, and were anxiously waiting my arrival among them. The members of the church, with one or two exceptions, have, as far as I can learn, continued to adorn their profession. It was good to meet with them again after so long a separation, and unite with them again in praise to God for his redeeming love.

There has been much sickness among the Choctaws generally, and especially among Mr. Nail's and Nitakechi's parties. Thirty-four of Mr. Nail's party have died since they left the old nation; more than half of these, however died on the way. Mr. Nail's party are settled in two divisions—the Six Town people on Little river, and the Chikeshahe people on Red river, and both these sections of country have proved very unhealthy. The present amount of sickness, however, does not probably afford a just criterion for determining the sickliness of the climate; as there is much more sickness than usual this season throughout the Arkansas Territory.

The portions of the Choctaws mentioned above, are those that inhabited the southern parts of the old nation, among whom Mr. Wright performed most of his missionary labours.

EXTRACTS FROM A LETTER OF MR. WILLIAMS, DATED AUGUST 21, 1832.

Circumstances seemed to render it expedient for Mr. Williams, and his family, when they reached the boundary of the new Choctaw country last spring, to remain some months in the adjoining white settlements, until they should ascertain where it would be best to open a station, and could make other necessary arrangements for residing among the Indians.

Removal into the Nation.

During our stay in the white settlements adjacent, I visited the emigrant Choctaws as I could, but found many hindrances in the successful prosecution of missionary labour among them while thus situated.

After a delay of about four months, and prayerful consideration of the subject, I concluded to settle on what is called by the white people the Mountain Fork, an important branch of Little River. By the Choctaws, this beautiful stream is called Nunnih Hacha—Mountain river. It is only about ten miles west of the territorial line, and has its source in the mountains between this and the Arkansas. A great many people are settled on this stream and its tributaries, within three miles of me, and also a large body are and will be permanently located on a stream six miles west. Thence on further west, and north, and south, the country will unquestionably contain many hundreds—probably 1,000 or 1,500 inhabitants, within 25 miles.

I had taken my axe on my shoulder with a view of commencing a new place in the woods, when an opportunity presented of purchasing an old improvement formerly occupied by a white man. The site seemed to me in almost every respect a suitable one, and the terms advantageous. It was occupied by a Choctaw, who relinquished his claims, and gave me almost immediate possession. We have also an unfailing spring of good water near our door. I have thought proper to name the place Bethabara. I removed my family to this place on the 12th of July.

School.

Within twelve days after our removal, Mrs. Williams commenced a school in our own house. Mrs. Clough still continues to teach in the white settlements. Several of our neighbours felt unwilling to wait until they could get time to build a school-house, and were willing their children should be taught any where, even if it were in the woods.

Their disposition relative to the education of their children may be judged of, by the fact that they have agreed to pay four dollars a quarter for each scholar taught the English language, and three dollars for each one taught the Choctaw only. They are to pay in such things as I may want and they have to spare. The school now contains about twenty-five scholars, more than half of whom study the English. It is, strictly speaking, a private district school, having no connexion whatever, with the national school fund.

After the expiration of the present quarter, it is probable that a school-house will be erected, and the school much enlarged under the care of Miss Clough, with a native assistant.

The new Choctaw books, will, I think, find a ready sale.

In a letter dated September 11th, Mr. Williams remarks:

The good cause in which we are mutually engaged for the benefit of this tribe, is advancing. The wall is rearing fast, I think, even in these troublesome times. God himself works by powerfully inclining the hearts of hundreds even of those now here, to attend to instruction, and especially, I may say, to the knowledge of letters in their own language. Several of the principal men who once were bitterly opposed to the Choctaw books, now decidedly and warmly favour them. Light is increasing by this means, faster than in any other way. Some of the full-blooded heathen chiefs or captains, have learned to read almost without our knowledge. They teach each other, and soon learn to read and write. The new books are well received, by many, indeed, with strong expressions of joy. The Methodist mission calls for a considerable share. There is as yet no difficulty in selling them.

A new edition of the Choctaw Hymn Book, of which 2,000 copies were printed three years ago, is now much needed, and is ready for the press, as are also some other small works. The Hymn Book will probably soon be reprinted. The first edition contained fifty-nine hymns. Considerable additions will now be made.

Organization of a Church.

As the church members who emigrated from the old nation, had not been formally dismissed from the churches to which they belonged there, and some had conducted disorderly, Mr. Williams thought it expedient to examine all the candidates for church membership anew, and to organize a church out of such persons as he could find giving good evidence of repentance and faith in Christ. All, however, except one, who became members of the new church, were formerly members of churches in the old nation.

The religious prospects in this part of the nation have been quite encouraging of late. I might say that for two months past there has been an unusual attention to the means of grace, and about twenty persons have been for the first time awakened. Several backsliders, and some of them whose cases had appeared hopeless, have also returned, I trust, even to the Lord. Christians have been strirred up and quickened in their souls. I might say more—but I would rather fall short of the whole truth, than exaggerate. In short, such was the state of things, that I felt it a duty to take steps for the administration of gospel ordinances. Christians seemed greatly to desire it, expressing themselves as being hungry, famishing for such spiritual feasts as they used to enjoy at Hikashubbaha in the old nation.

On the 17th instant a meeting of my appointment commenced in the woods, about ten miles west of this station, and closed on the 20th. Some of the natives spent four nights on the ground. A beautiful and spacious arbour with good seats, was prepared, and several tents were pitched around the spot. The place was given to God by a solemn act of dedication, and as much of the time as possible was spent in religious exercises. I had no white assistance except two discourses through an interpreter, delivered by a Methodist brother.

I had previously drawn up and translated the articles of our faith, and a covenant, to which also I annexed an article requiring total abstinence from the use of ardent spirits, except as a medicine, in cases of extreme necessity. One new member was received and baptized.

This little church now contains 57 Choctaws; and Mrs. W. makes the 58th member. Several others were examined, and appear worthy candidates, but were prevented attending by sickness.

It is probable that the Mayhew church, who are yet to emigrate, will bring letters, and thus be received into this church.

In a letter, dated October 12, 1832, lately received from Mr. Kingsbury, he writes that the Indians who are remaining in the old nation "are about starting on their long journey towards the setting sun." The removal of the Indians will probably be completed during the present fall and winter.

View of Publick Affairs.

EUROPE.

European advices so late as the 4th of December, have reached this country. The prospect of a general war in Europe, we are sorry to say, is threatening—Still we have hopes that the storm which seems to be gathering, may pass away without producing a wide spread desolation.

BRITAIN.—The British parliament, which had been in recess since August last, was dissolved on the 3d of December, by the king's proclamation; and writs were ordered to be issued for the election of members to compose a new parliament, to meet on the 29th of January. On the 6th of November, the British government, by an order in council, imposed an embargo on all Dutch vessels then in British ports; and requiring British ships of war to seize and bring in all Dutch vessels, wherever they should be found. It was not intended, however, that either vessels or cargoes should be confiscated, till it should be seen whether Holland would yield to the award of the five great powers, relative to the settlement of her controversy with Belgium—Holland was required to surrender Antwerp to Belgium, and Belgium to give up Venloo to Holland. A detachment of a number of vessels, British and French, from the combined fleet at Portsmouth, had, at the date of last accounts, entered the Scheldt, prepared to co-operate with the French army, which had arrived in the neighbourhood of Antwerp, to be employed in reducing the citadel, still in possession of the troops of Holland; and which the Dutch commander, General Chasse, positively refused to surrender—declaring that he would defend the citadel to the last extremity. It was feared that by a bombardment he would destroy the city; and all who could leave it were hastening their departure. We have seen a copy of the convention between Britain and France, which was signed at London on the 22d of October, by the plenipotentiaries of the two powers—Lord Palmerston for Britain, and Talleyrand Perigord, &c., for the French. They intimate very distinctly, their disappointment and dissatisfaction that Russia, Austria and Prussia, "are not at this moment prepared to concur in the active measures called for, in order that the treaty may be carried into effect; on fulfilling, in that respect, without any further delay, their own engagements." The truth is, that these three great powers do not wish the treaty, to which they properly regret that they ever consented, should be carried into effect. Their armies appear to be in motion to sustain the refusal of the Dutch; and hence the danger of a general war. Still we hope that the known pecuniary embarrassments of all the parties, and other considerations dehorting from war, may prevent the fearful catastrophe. The union of two such mighty powers as those of Britain and France, (both now in favour of reforms in government,) is seen with jealousy and alarm by the rulers of all absolute governments. Lord Tenterden, the Chief Justice of England, died on the 3d of November, and Sir Thomas Denman was appointed to succeed him. It has been remarked that all the counsel for the late Queen Caroline have been promoted to the most distinguished stations: Mr. Brougham, Lord Chancellor; Mr. Denman, Lord Chief Justice; Dr. Lushington, Judge of the Consistory Court; and Mr. Wild, Solicitor General. The war with Holland is unpopular in England, and the alliance with France is not universally pleasing.

FRANCE—The French legislative chambers were opened on the 19th of November, by a speech delivered by the king in person, in the chamber of deputies. The speech relates to a variety of topicks, which we shall not give in detail. It dwells at the greatest length, and with the most emphasis, on the efficiency of the government in putting down all attempts at revolution or insurrection. It decisively maintains the course which had been pursued in regard to the attempted insurrection in Paris, in June last, and in suppressing the rising of the Vendeans in the west of France; and in general, the measures taken in opposition to the wishes of the Liberals. The plans of the late minister, M. Perrier, are referred to with approbation, and his death is lamented. It briefly alludes to the marriage of the monarch's eldest daughter with the king of Belgium, and to the treaty formed with the United States, and anticipates happy results from these two events: and still more from "the intimate union which has been formed between France and Great Britain," which, it is said, "will be to both nations a fertile source of welfare and of strength, and to all Europe a guarantee of peace." He says, "I have every reason to reckon on the pacifick dispositions of foreign powers, and on the assurances which I every day receive;" and yet he says, "our army has arrived under the walls of Antwerp. My two sons are in the ranks." For ourselves, we do not well understand this peaceable way of making war.

An attempt was made to assassinate the king on his way to the Chambers to deliver his opening speech; and the attempt would probably have been successful, if the arm of the assassin had not been seized by a woman, at the moment of his firing a pistol at the king, distant from him only a few paces. Fortunately, no one was injured by the

discharge. The villain instantly dropped the pistol, as well as a second one deeply loaded, threw himself violently into the crowd, which was closely surrounding the king, and with his accomplices, vociferated *vive le Roi*, with the rest of the multitude; and thus escaped for the time. There was, however, a probability of his ultimate detection. The king manifested great fortitude. When one of his attendants remarked that a musket had been fired at him, he said, "No, it was only a pistol, I saw it plainly;" and when some agitation of the crowd began to be manifested for his safety, he took off his hat, and swung it round his head, and cried, "I am not hurt." He proceeded to the chamber, and delivered his speech in a steady and unfaltering voice. The attempt to assassinate him was not fully known in the chamber of deputies, till after the delivery of the speech; but when known, it produced great excitement; and without delay, both deputies and peers proceeded in a body to the palace, to express their joy for his safety, and their abhorrence of the detestable attempt made on his life. A considerable number of individuals were arrested, and were under examination at the date of the last accounts. It was expected that the woman who had seized the arm of the guilty man, would be able to identify him. She has become the object of much publick and private attention.

There is no longer any doubt that the Duchess de Berri, who had so long been engaged in a Quixotic enterprise to produce a revolution in France in favour of her son as the heir apparent to the crown, has been apprehended, and is now in the safe custody of the government. Under various disguises, and in the endurance of many hardships, she had traversed a large portion of the western part of France, and at length was apprehended in the city of Nantes. She had, when discovered and arrested, two male attendants, and one female. The governmental spies traced her to the house in which arrangements had been carefully made for her concealment, by an iron back to a fire-place, which turned on hinges on a pivot, and was the entrance to a very small apartment. Into this apartment she and her attendants had retired, when the authorities of the city came to search the house. Fires were burning in several rooms, and a large one in that which had the chimney which communicated with the secret apartment. Having fully ascertained that the Duchess had recently entered this house, and had not left it, the search was continued till the danger of suffocation from a close and small room, intensely heated, compelled the royal personage to come forth and declare herself. She and her companions were taken into custody, but treated with great tenderness and respect. She appears to have been betrayed by a man to whom she had shown favours, and whom she had treated with confidence. It seems that the government are embarrassed to know what to do with her, now that she is in their power. A common person in her circumstances would be consigned to the courts of justice, and tried for treason; and this is the course which many think and say ought to be pursued, without any regard to her quality. But the government, fearful, it is probable, of the issue, intend to refer the whole case to the legislative chambers. The far-famed Viscount de Chateaubriand has addressed a letter to the Duchess, earnestly soliciting her to name him as one of her counsel, on her trial; and it appears that M. Hyde de Neuville, once, and long the minister of the French court in this country, has made the same request. Chateaubriand has published his letter, and sent a copy of it to the minister of justice. In the French chambers, all the measures of the court and ministry are borne out by an overwhelming majority. The liberal party appears to have less support than it had before the new election. The French troops have entered Belgium to the amount of from 80 to 100 thousand men. Marshal Gerard is commander-in-chief, and as already stated, Antwerp, or its citadel rather, is besieged.

Holland & Belgium.—The courts both of Britain and France have taken care to have it publickly understood, that it is on the *invitation* of Belgium that they have undertaken to enforce the arrangements, made by the five great powers, to settle the controversy between the conflicting states. Their ministers at the court of the Netherlands, demanded to know, distinctly and immediately, whether Holland would agree to that arrangement or not. The answer was, that a hope was still entertained that the dispute might be settled by further friendly negotiation. Both the adverse parties appear to have been very anxious that a war, if it did ensue, should be imputed—not to me, says the king of the Dutch—not to us, say the British and French—I am still seeking peace, says the Dutch king;—we enforce the arrangement of the five powers, say the courts of Britain and France, that we may preserve the endangered peace of Europe. The bombardment of the citadel of Antwerp commenced on the 30th of Nov. On that day, marshal Gerard summoned the citadel to surrender, and entered into a statement, or argument, of considerable length, to show the impolicy and ultimate futility of attempting a defence; declared he would not attack the citadel on the side of the city, although most easily accessible in that quarter, and deprecated a bombardment of the town, as barbarous and contrary to the laws of war among civilized nations. We have not seen the official answer of general Chasse, but

its substance was, that he would defend the citadel to the last extremity. He is known to be a determined and even desperate commander; and we have seen it suggested that sooner than surrender, he will probably blow up the fort and perish with it. The French began their lines of circumvallation, and the Dutch commander fired the first gun. We fear there will be a horrible carnage before the fort is taken, which, it seems to be agreed on all sides, it will be in the issue; although it is thought the siege will be more protracted than was at first expected. It is believed that the king of Holland hopes that it will hold out till the Prussian troops come to his aid. Bell's Weekly Messenger, a paper of great credit, speaks of a general war as all but unavoidable, and insists that the English will not long be satisfied with this French alliance.

RUSSIA, AUSTRIA & PRUSSIA.—We have little to chronicle in regard to these powers, beyond what we have already incidentally stated. Russia is prevented by the season of the year from marching her armies to the scene of conflict. Austria is preparing; and Prussia has a large body of troops in the neighbourhood of Belgium. There is a mortal grudge between the military corps of France and Prussia, from the recollection of what preceded and eventuated in the battle of Waterloo. The king of Prussia has issued a kind of manifesto, the purport of which is that he never considered himself obliged to enforce the London protocol, or arrangement, by military operations. It is stated that the northern European powers are endeavouring to form a combination for the support of monarchical government as it now exists among them; and to put down by force all attempts at change, or what is called reform.

From GREECE we have nothing to report for the present month.

SPAIN.—The last intelligence from Spain, represents the health of the King as returning, and that it had been so far restored as to enable him to make a publick entry into his capital, where he was received with great rejoicing. It is represented, nevertheless, that his late severe attack of gout has terminated in a dropsy of the chest, which sooner or later must prove fatal; and that he has taken effectual measures, that in the event of his demise, his queen shall be regent till his daughter is of age to wear the crown. It would seem that almost the whole of the arbitrary measures which he has hitherto pursued, have been abandoned, and that the Constitutionalists, under patronage of the Queen, are likely to regain at least a portion of influence; and that, with few exceptions, those who have expatriated themselves, will be permitted to return to their country, without danger—The universities have been restored. *Carlos*, who plotted against his brother when sick, and who expected probably to be in a short time his successor to the throne, has addressed to the king what purports to be a very respectful and affectionate letter, and he asks permission to retire with his family "to the capital of the Christian world"—that is, to Rome, the Apocalyptic "mother of harlots." We hope the permission will be freely granted.

PORTUGAL.—The expedition of Don Pedro, to recover for himself or his daughter, the crown of this kingdom, of which we have always spoken doubtfully, seems now less likely to be successful than it was some time since. By the erection of batteries at the mouth and on the banks of the river Douro, the passage by shipping to Oporto is in a great measure prevented. A British vessel, carrying military stores for Don Pedro, was fired on and driven back; and Col. Hodges, a British officer of great skill and merit, has retired from Pedro's army in disgust. If Britain or France do not speedily interpose, we suspect that the Emperor of Brazil will find himself in a worse predicament than when he left Rio Janeiro.

TURKEY.—A negotiation between the Sultan and his rebellious Egyptian Pacha, which had been going on for some time, has lately terminated. The demands of the victorious Pacha were so extensive and humiliating, that the Sultan, rather than submit to them, resolved to risk all the consequences of a continuance of the war. The result remains to be seen.

We find we have filled our space without carrying our View beyond Europe. We had, however, nothing of great importance to add—Our own country is in a perilous situation, but if we had room for discussion, we doubt whether it would be proper to do more than to inculcate, what we have heretofore advised, that there should be much calm reflection, guarded speech, temperate action, and earnest prayer that our rulers may act with wisdom, and that the good providence of God, which we have so often experienced in times of danger, may again interpose to save us from disunion, and all its ruinous consequences.

ERRATA IN OUR LAST NUMBER.

Preface, p. 1, 18th line from bottom, for *We believes*, read We believe, (in a part of the impression only).

Page 541, 2d column, 5th line from bottom, for Θιλιμα Θιλιμα.

Page 542, 1st column, 27th line from top, do. do.